Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 15

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

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(d. 427 AH)

Volume 15

(Qur'an 12:34) ﴿So his Lord responded to him, turning their cunning away from him. Surely He is the All-Hearing﴾; Who hears his supplication and complaint. ﴿All-Knowing﴾; Knowing the women's scheming.

(Qur'an 12:35) ﴿And so it occurred to those in charge﴾; to the chief minister and his assembly. ﴿after they had seen the signs﴾; proofs of Yusuf's innocence, which were tearing his shirt from the back and the women having cut their hands.

﴿that he should be imprisoned﴾. Al-Farra' said: this decision implies an oath.

﴿for a while﴾; until the time they take a decision.

'Ikrimah said: Yusuf was imprisoned for seven years. However, Al-Kalbi said: for five years.

As-Suddi said: the woman said to her husband: this Hebrew slave put me to shame, he apologized to people and informed them that it was I who sought to seduce him. So either you let me make an excuse to the people or you shall imprison him like me. So the chief minister imprisoned Yusuf after having known his innocence.

As-Suddi added: Allah, Exalted is He, made Yusuf to be imprisoned in order to remove his misdeed that he would have inclined to the woman. (Note: This could never happen for the Prophets are infallible).

Ibn Abbas said: Yusuf stumbled three times: when he would have inclined to her so he was imprisoned. (Note: It is not a stumble, for the Prophet (PBUH) said: …If one intends to do an evil act and has not done it, then Allah writes it down for Him as a full good deed. In addition, interpreters said that Yusuf did not incline to the woman because he saw a sign from his Lord. As for being sent to prison, it was not a penalty for him by Allah, rather, he himself was the one who asked for prison.) Secondly, when he said: ﴿Mention me in the presence of your master﴾, ﴿so he remained in prison for several years﴾ and

Satan made him forget to mention Yusuf to his master. Thirdly, when he said to his brothers: ﴿indeed you are thieves﴾, ﴿Joseph's brothers argued: If he has stolen, so did his ˹full˺ brother before﴾.

(Qur'an 12:36) ﴿And two young men went to jail with Joseph﴾; these two young men were servants of Al-Waleed ibn Ar-rayyan – the Greater king of Egypt – one of them was his baker whose name was Maglath and the other was his cupbearer whose name was Nabu. The king became angry with them and imprisoned them because he had been informed that his baker intended to poison him and his cupbearer supported him.

That was because a group of Egyptian people intended plotting against the king and killing him. So they hired those two young men to poison the food and drink of the king. The baker accepted the bribe and poisoned the food whereas the cupbearer did not. At mealtime, the baker brought the poisonous food. Thereupon, the cupbearer said: O king! Do not eat, for this food is poisonous. So the baker said: O king! Do not drink for it is poisonous. So the king ordered the cupbearer to drink. He drank and was not harmed. The king ordered the baker: Eat from your food. The baker refused, so the king fed a pack animal with that food and it died accordingly. So the king ordered to imprison both of them.

When Yusuf (PBUH) was brought to prison, he told the people therein: I can interpret dreams. So, one of the two young men of the king said to his companion: Let's see if this Hebrew slave is truthful. They told him two dreams which they did not see. Abdullah ibn Mas'ud said: The two companions of Yusuf (PBUH) saw nothing in their sleeping but they told false dreams in order to experience Yusuf's knowledge.

(1524) It was reported by Abu Muhammad Abdullah ibn Muhammad Al-Isfahani (or Al-Asbahani), reading to him (with the aim of giving him the licence to transmit it onwards: The Arabic term is qira'atan 'alayh) on Monday in Ramadan 388 AH (82/a), Ahmad ibn Muhammad ibn Al-Hasan ibn Al-Sharqi informed us, (Ahmad ibn Uthman Abu An-Naswi Al-Jawzaa narrated to us),

Abu ʻAsim narrated to us, ibn Jurayj narrated to us, Amr ibn Dinar informed me from ʻIkrimah that ibn Abbas said: The Messenger of Allah (PBUH) said: (Whoever lies about having a dream, he will be required to knot two barely kernels together on the Day of Judgment, and whoever seeks to listen to the talk of a people (secretly) will have molten lead poured into his ears)[1].

However, some people said: They have truthfully seen these dreams.

Mujahid said: When the two young men saw Yusuf, they said to him: By Allah once we saw you, we loved you soon. Yusuf replied: I adjure you by Allah, do not love me for I get tested whenever anyone loves me; whether my father or the chief minister's wife. (Note: These words cannot be attributed to Prophet Yusuf for Islam calls for endurance.) However, the two young men loved him so much, accompanied him persistently and admired his sagacity. When they got imprisoned, they dreamt. So they told Yusuf about what they had seen in dream. The cupbearer said: O master, I dreamt that as if I were in a garden picking three bunches of grapes and pressing them in the king's cup, then I gave him it to drink. The baker said: I dreamt that there were three breadbaskets on my head from which birds of prey were eating. That was the saying of Allah, the Almighty and Sublime: ﴿One of them said﴾; that was Nabu. ﴿Indeed, I have seen myself﴾; I dreamt. ﴿pressing wine﴾; meaning grapes in the language of Oman; for it is indicated in ibn Mas'ud qira'a – i.e. method of recitation – "a'siru ʻinaba" (pressing grapes).

Al-Asma'i said: Al-Mu'tamir informed me that he met a Bedouin carrying grapes, he asked him: What do you have? The Bedouin replied: wine. Al-Qutaybi said: It may be wine itself, just as you say: I press oil whereas you press olive.

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(1) **(1524) The assessment of the reliability of the chain of transmitters:**

- It includes sheikh of the compiler, having no Jarh or Ta'dil (Criticism or Praise) mentioned about him, and the rest of its transmitters are thiqat (trustworthy).

The authentication of Hadith:

- It was reported by Al-Bukhari in Kitab Al-Ru'ya (Book of Vision), Part of "whoever adds lies to his dream" 6/2581, ibn Majah 2/1289, Part of "whoever tells a false dream" and Al-Tabarani in (Al-Mu'jam Al-Kabir) 11/309, through the route of ʻIkrimah, from ibn Abbas.

﴿The other said﴾; who was Maglath. ﴿I dreamt I was carrying ˹some˺ bread on my head, from which birds were eating. Tell us their interpretation﴾.

﴿for we surely see you as one of the good-doers﴾: Al-Farra' said: it means we see you of sound knowledge. On the other hand, ibn Ishaq said: it means we see you do good to us if you interpret our dreams.

(1525) Abu Bakr Muhammad ibn Ahmad ibn 'Uqail informed us, Abdullah ibn Muhammad ibn Ibrahim ibn Balawayh narrated to us, Muhammad ibn Yazeed As-Sulami narrated to us, Abu Ar-Rabi' Al-Zahrani narrated to us, Khalaf ibn Khaleefah narrated to us, Salamah ibn Nubayt narrated to us on the authority of Ad-Dahhak ibn Muzahim: As for Allah's verse: ﴿we surely see you as one of the good-doers﴾; it means the good that Yusuf was doing in prison was serving the patient and fund-raising for the needy(1).

Qatadah said: the good that Yusuf was doing in prison was healing the patient, consoling the grieved and worshipping his Lord. He added: When Yusuf was sent to prison, he met desperate people who were severely tested and grieving for long. So, he prompted them: rejoice and be patient so that you will have reward. They said to him: May Allah bless you, you are endowed with a handsome face, courteous manners and admirable eloquence! We are blessed with your companionship for you tell us about reward, expiation and purification of sins. So who are you? He said: I am Yusuf – Allah's apostle, the son of Ya'qub – Israel of Allah (the chosen one), the son of Ishaq, the son of Ibrahim – Khalil (friend) of Allah. A prison guard told Yusuf: By Allah, I wish I could set you free but I will be a good neighbor for you so stay wherever you want in prison.

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(1) **(1525) The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters contains some whom I (Al-Tha'labi) did not find. Muhammad ibn Yazeed is mukhtalaf fih (disputed among narrators).

The authentication of Hadith:

- This is reported by Saeed ibn Mansur in (his Sunan) 5/393, Al-Tabari in (Jami' Al-Bayan) 16/98 and in (Tarikh al-Rusul wa al-Muluk) 1/343, ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2143, Al-Bayhaqiyy in (Shu'ab Al-'Iman) 7/88, through the route of Khalaf ibn Khaleefah, and its narration is Hasan (good).

Yusuf (PBUH) disliked to interpret the dreams of the two young men; because he knew the distress that would occur to one of them.

He said to them: (Qur'an 12:37) ﴿You will not receive food that is provided to you﴾ during sleeping ﴿except that I will inform you of its interpretation﴾ during wakefulness. This is the interpretation of most interpreters.

Some interpreters said: Yusuf meant the food that will be provided to them during wakefulness. So he said: ﴿except that I will inform you of its interpretation﴾ meaning which types of food you eat, how much you eat and when you eat ﴿before it comes to you﴾. They said to him: You act like sorcerers and priests. So he (PBUH) said: I am not a priest but ﴿That is﴾ the knowledge ﴿from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers" (the word "they" is repeated) to confirm their disbelief. On the other hand, it was said: the first occurrence of "they" is as cancelled like the word "you" in the verse: ﴿Does he promise you that when you have died and become dust and bones that you will be brought forth [once more]?﴾ (Qur'an 23:35).

(Qur'an 12:38) ﴿I follow the religion of my fathers, Abraham, Isaac and Jacob. It was not for us﴾; it is not befitting us ﴿to associate anything with Allah﴾ in worship.

﴿That﴾; monotheism ﴿is part of Allah's grace upon us and humanity, but most people are not grateful﴾. So Yusuf (PBUH) showed his wisdom and knowledge to both young men then he called them to embrace Islam. When he joined them and other people in prison, they were worshipping idols (other than Allah), so he said to support his argument:

(Qur'an 12:39) ﴿O my two companions of prison!﴾; Yusuf used that expression because they were in prison just as Allah's word to the residents of Paradise: ﴿the companions of Paradise﴾ (Qur'an 2:82) and to the residents of Hell: ﴿the companions of Hell﴾ (Qur'an 2:39).

﴿are separate lords﴾ (that do not benefit or harm) ﴿better or Allah, the One﴾ Who Has no partner. ﴿the Prevailing﴾; Who prevails everything, like

Allah's words: ﴿Which is better: Allah or whatever 'gods' they associate with Him?﴾ (Qur'an 27:59). Then Yusuf showed deficiency of idols:

(Qur'an 12:40) ﴿Whatever ˹idols˺ you worship instead of Him﴾; instead of Allah. When he said in this verse ﴿you worship﴾, he meant all people who are polytheists like both young men.

﴿are mere names which you and your forefathers have made up﴾; they name their idols deities and lords while this is mere falsehood.

﴿for which Allah has sent down no authority﴾; argument and evidence. ﴿Legislation﴾; decision, instruction and forbiddance. ﴿is not but for Allah. He has commanded that you worship not except Him﴾; this is like the verse: ﴿they were only commanded to worship Allah 'alone' with sincere devotion to Him﴾ (Qur'an 98:5).

﴿That﴾; monotheism which I call you to. ﴿is the upright religion﴾; straight ﴿but most people do not know﴾.

Then Yusuf interpreted their dreams saying:

(Qur'an 12:41) ﴿O two companions of prison, as for one of you﴾; that is the cupbearer. ﴿he will give drink to his master﴾; the king ﴿of wine﴾.

The three bunches which he saw in dream; were three days that he would stay in prison, then the king would set him free to return to his past life. ﴿but as for the other, he will be crucified﴾. As for the three breadbaskets he saw in dream, they were three days that he would stay in prison, then the king would set him free on the fourth day to crucify him ﴿and the birds will eat from his head﴾.

Ibn Mas'ud said: When both young men heard the interpretation of Yusuf (PBUH), they said: We saw nothing but we were only playing.

(Yusuf said): ﴿The matter has been decreed about which you both inquire﴾; the judgement of Allah for you that I have told you is inevitable.

(1526) Abdullah ibn Hamid Al-Wazzan informed us, Muhammad ibn Abdullah ibn Ahmad Al-Saffar informed us, Ahmad ibn Mahran narrated to us, Zakariyya ibn 'Adiyy narrated to us, Hushaym narrated to us, Ya'la ibn 'Ata' narrated to us

on the authority of Waki' ibn 'Udus that Abu Razeen Al-'Uqayli said: I heard the Messenger of Allah (PBUH) say: A dream is attached to the foot of a bird until it is interpreted, then when it is interpreted it comes to pass) and it is one of the forty-six parts of Prophethood. I think he said: Tell it only to a wise one)[1].

(1527) Abdullah ibn Hamid informed us, Ismael ibn Muhammad informed us, Al-Hasan ibn Ali ibn 'Affan narrated to us, ibn Numayr narrated to us on the authority of Al-A'mash who narrated from Yazeed Ar-Raqqashi who narrated that Anas said: The Messenger of Allah (PBUH) said: (A dream comes to pass by its first interpreter).[2] (This Hadith is weak.)

Allah, the Almighty and Sublime, says: (Qur'an 12:42) ﴿and he said﴾; Yusuf. ﴿to the one whom he thought﴾; knew. ﴿would go free﴾; this one is the cupbearer. This is the common interpretation.

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(1) **(1526) The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak, for it contains: Ahmad ibn Mahran and Waki' ibn 'Udus.

The authentication of Hadith:

- It was reported by Ahmad in his (Musnad) 4/10, through its narration are Abu Dawud 4/304 and At-Tirmidhi (2279) in Chapters on Dreams, Chapter: What Has Been Related About Interpreting Dreams. He said: It is Hasan Sahih (good and authentic). Ibn Abu Shaybah in (Al-Musannaf) 6/173, and through its narration reported ibn Majah 2/1288 in Interpreting Dreams and ibn Hibban in his (Sahih) 13/420, and Al-Tabarani in (Al-Mu'jam Al-Kabir) 19/463, all of them through the route of Hammad.

(2) **(1527) The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak; for it includes Yazeed ibn Abban who is weak, and Al-A'mash is mudallis narrator (concealing defects or weaknesses in the chain of transmission) and he made an'anah (literal transmission, using the word 'an which means from).

The authentication of Hadith:

- It was reported by ibn Abu Shaybah in (Al-Musannaf) 6/179. And from which narration ibn Majah reported it in his (Sunan) 2/1288, Interpreting Dreams, it was reported by Abu Ya'la in his (Musnad) 7/158, and ibn Abu 'Asim in (Al-Awael) 1/107, all of them through the route of ibn Numayr, from Al-A'mash.
- Al-Busiri said in (Misbah Al-Zujajah) 4/157: Its chain of transmitters is weak; for Yazeed ibn Aban is weak.
- Al-Hafidh said in (Al-Fath) 12/432; for Yazeed ibn Aban Al-Raqashi is weak.

Qatadah interpreted thought as the opposite of sureness. He said: A vision is interpreted by thought, then Allah, Exalted is He, will establish whatever He wants and abolish whatever He wants. However, the first interpretation that Yusuf ﴿knew﴾ who would go free is true and depicts the state of prophets.

﴿Mention me in the presence of your master﴾; your king, and tell him: There is an unjustly imprisoned young man.

﴿But Satan made him forget the mention [to] his master﴾; Satan made Yusuf forget to mention his Lord when he asked one of His creatures for help other than asking Allah. Accordingly, Yusuf remained in prison for long. However, Muhammad ibn Ishaq said: It was the cupbearer who was made by Satan to forget to mention Yusuf before the king. This is like Allah's saying: ﴿frightens [you] of his supporters﴾.

﴿and Joseph remained in prison several years﴾.

Scholars differed about the number meant by the Qur'anic Arabic word (bid') "several" concerning Yusuf's prison years:

Abu Ubaidah said: it ranges between three to five. Mujahid said: it ranges between three and seven. Qatadah and Al-Asma'i said: it ranges between three and nine. Ibn Abbas said: it is less than ten. Al-Farra' assumed: The word (bid') "several" is not mentioned save with the number of ten and twenty to ninety, with and increase that ranges between three and nine. Most interpreters agreed that the period of "several years" in this verse is seven years.

Wahb said: Ayyub was afflicted for seven years, Yusuf was imprisoned for seven years and Nebuchadnezzar was rendered in a bestial state for seven years.

Yunus related on the authority of Al-Hassan (extremely weak Hadith): The Prophet (PBUH) said: (May Allah have mercy upon Yusuf, he would not have stayed in prison for long had it not been for his word) i.e. his word: ﴿Mention me in the presence of your master﴾. Yunus said: Then Al-Hassan cried and said: As for us, when we are afflicted, we resort to people for help[1].

(1) **The assessment of the reliability of the chain of transmitters:**
- This Hadith is weak because it is Mursal (its chain of transmitters is unconnected).

Ka'b said: Gabriel (PBUH) said to Yusuf (PBUH): Allah, Exalted is He, asks you: Who is it that created you? Yusuf answered: Allah, Exalted is He. Gabriel asked: Who is it that made you the most favored among all your brothers with your father? Yusuf answered: Allah, Exalted is He. Gabriel asked: Who is it that caused you to be clothed in the well? Yusuf answered: Allah, Exalted is He. Gabriel asked: Who is it that rescued you from the bottom of the well? Yusuf answered: Allah, Exalted is He. Gabriel asked: Who is it that taught you the interpretation of dreams? Yusuf answered: Allah, Exalted is He. Gabriel said: Allah asks: Then what caused you to take your problem to a creature like you and not to Me, the Creator?! (Note: This narration could be related to the Israelites, for it is permissible to take recourse to some mortals.)

(Qur'an 12:43) "And ˹one day˺ the King said, ﴿I dreamt of seven fat cows eaten up by seven skinny ones; and seven green ears of grain and ˹seven˺ others dry﴾.

When Yusuf was about to be set free, the king of Egypt saw a weird dream that appalled him. He saw seven fat cows coming out of a dry river and seven lean cows which swallowed the fat ones. He also saw seven green spikes whose grains were tied, and other seven dry spikes that were ripened. Then the dry

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The authentication of Hadith:

- It was reported by Ahmad in (Az-Zuhd) (103), Al-Tabari in (Jami' Al-Bayan) 16/12, and ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2148, all of them reported through the route of Yunus ibn Al-Hasan (Mursal narration).
- Ibn Katheer stated in (Tafsir Al-Qur'an Al-Adhim) 2/479: Mursal narrations are rejected here, however, Mursal hadith is accepted in a position other than this. This Hadith is not authentic.
- It was reported by ibn Hibban in his (Sahih) 14/86, Tarikh, Chapter: Beginning of Creation through the route of Muhammad ibn Amr from Abu Salamah, from Abu Hurayrah in a similar manner.
- The more authentic is what is stated in Al-Bukhari (3372), Muslim (238) through the route of Muhammad ibn Amr from Abu Salamah, from Abu Hurayrah (as Marfu' "raised" narration) with the wording: (If I had stayed in prison as long as Yusuf had done, I would have responded to the caller).
- Ibn Katheer said about the Mursal narration of Qatadah and Al-Hasan: Mursal narrations are rejected here, however, Mursal hadith is accepted in a position other than this. See: (Tafsir Al-Qur'an Al-Adhim) 2/479. This Hadith is not authentic.

spikes bent and raised over the green ones. So the king gathered magicians and priests to tell them that dream.

He said: ﴿O eminent ones﴾; nobles ﴿explain to me my vision, if you can interpret dreams﴾, "vision"; dream.

(Qur'an 12:44) ﴿They replied, ﴿These are confused visions﴾; vanities. ﴿and we do not know the interpretation of such dreams﴾.

Allah, the Almighty and Sublime, says: (Qur'an 12:45) ﴿But the one who was freed﴾; the cupbearer Nabu, ﴿and remembered﴾ Yusuf's need when he told him: ﴿Mention me in the presence of your master﴾.

﴿after a time﴾; ibn Abbas, 'Ikrimah and Ad-Dahhak recited the word "ummah", which means time, as (amah) i.e. forgetfulness. Mujahid recited it as (amh) which also means forgetfulness.

﴿I will tell you its interpretation, so send me forth ˹to Joseph˺﴾; let me go to bring you the interpretation of that dream. This verse is brief implying: they sent him to visit the prison. Ibn Abbas said: the prison was outside the city.

He said: (Qur'an 12:46) ﴿Joseph, O man of truth﴾; you are truthful regarding the interpretation you have told us about our dreams.

﴿Interpret for us ˹the dream of˺ seven fat cows eaten up by seven skinny ones; and seven green ears of grain and ˹seven˺ others dry﴾; for the king saw this dream, ﴿so that I may return to the people﴾; the people of Egypt ﴿and let them know﴾ about its interpretation. And it was said: It means to let them know about your favor and knowledge.

Yusuf said to them: As for the fat cows and the green spikes they indicate seven years of fertility. The lean cows and dry spikes indicate years of drought.

That is shown in the verse: (Qur'an 12:47) "Joseph replied, ﴿You will plant ˹grain˺ for seven consecutive years﴾; as you used to plant every year. Some said: He meant to plant earnestly.

﴿leaving in the ear whatever you will harvest, except for the little you will eat﴾; Yusuf recommended that to them to not to be spoiled.

(Qur'an 12:48) ﴿Then after that will come seven years of great hardship﴾; seven years of drought. ﴿which will consume whatever you have saved﴾; therein you will consume the food that you have saved during the years of fertility.

﴿except the little you will store ˹for seed˺﴾.

(Qur'an 12:49) ﴿Then after that will come﴾; this news is told by Yusuf (PBUH) that is not stated in the dream of the king, but it is knowledge that Allah, the Almighty and Sublime, bestowed upon him. Qatadah said: Allah bestowed upon him knowledge of a coming year that they, he people of Egypt, did not ask him about.

Yusuf said: ﴿Then after that will come a year in which people will receive abundant rain﴾. It was also said that it means they will get rescued.

﴿and they will press ˹oil and wine˺﴾, the Kufians except 'Asim recited it as ﴿you will press ˹oil and wine˺﴾; "you" other than "they" because "you" is used in all of the speech. However, the rest recited it as "they" because it refers to all people of Egypt.

Most interpreters said: they will press grapes for wine, olive and sesame for oil, but he meant to press grapes, fruits and seeds indicating much blessings and resources.

Al-Faraj ibn Fadalah narrated that Ali ibn Abu Talhah said that ibn Abbas said: The Qur'anic Arabic word (ya'seroon), press, means to milk.

Abu Ubaydah said: They will be saved from drought and distress. The Qur'anic Arabic word (ya'seroon) means to get rescued and sheltered.

(1528) It was reported by ibn Fanjawayh that Abu Ali ibn Hubsh Al-Muqri' narrated that Abu Al-Qasim ibn Al-Fadl Al-Muqri' narrated that Abu Zar'ah narrated that Hafs ibn Umar narrated that Abu Tameelah narrated that Isa ibn Ubayd said: I heard Isa ibn Al-A'raj recite it[1] in the passive form

(1) **(1528) The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is Hasan, for it includes Hafs ibn Umar who is an acceptable narrator.

The authentication of Hadith:
- It was reported by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2155 (Mu'allaq narration): "broken chain from the side of the Hadith collector".
- Ibn Jinni related it in (Al-Muhtasib) 1/344, and ibn Ad-Dahhan in (Al-Mughni) P.1032.

(yo'saroon): "were pressed". So I asked him: What are they pressed? He said: rain; they will be rained. And he recited: ﴿and sent down from rainclouds pouring water﴾ (Qur'an 78:14).

(Qur'an 12:50) "The King ˹then˺ said, ﴿Bring him to me﴾ …" . When the cupbearer returned to the king and told him about the interpretation Yusuf gave of his dream, and the king recognized that it would be real, he said: Bring the interpreter of this dream to me.

﴿When the messenger came to him﴾; to Yusuf (PBUH) and told him: Answer the king, he refused to go with the messenger till he was proved to be innocent and the king knew the true news by the women ﴿who cut their hands﴾.

﴿Joseph said﴾ to the messenger ﴿Go back to your master﴾; your king ﴿and ask him about the case of the women who cut their hands﴾ and the woman that sent me to prison due to her misdeed.

It was related by Abd Al-Hameed ibn Salih Al-Burjumi, Muhammad ibn Habeeb Al-Shamooty that Abu Bakr ibn Ayyash said that 'Asim recited: The Arabic word "An-Noswa" – the women – instead of "An-Neswa". ﴿Surely my Lord has ˹full˺ knowledge of their cunning﴾; Allah, the Almighty and Sublime, knows well what they have done.

It was also that: It means: My master Potiphar (Itfeer), the chief minister ('Azeez), knows that I am innocent of what I am accused of by the woman.

Ibn Abbas said: If Yusuf had been set free at that time before the king knew about his innocence, the chief minister would still have been annoyed with him saying in his self: This is the one who has seduced my wife.

The Messenger of Allah (PBUH) said: I have wondered at Yusuf's bounty and patience, may Allah forgive him when he was asked to interpret the dream of the fat and lean cows. If I were him, I would not inform them of its interpretation until they set me free. I have wondered at Yusuf's bounty and patience, may Allah forgive him when the messenger came to him, he said: Go back to your master. If I were him and remained in prison for long like him, I would hastily respond to the king. He was forbearing and deliberate.

(Qur'an 12:51) "The King asked ˹the women˺, ﴿What did you get when you tried to seduce Joseph?﴾" : in this verse it is meant that the messenger went back to the king with the message of Yusuf, then the king called the women who cut their hands and the chief minister's wife and said to them: What was your condition ﴿when you tried to seduce Joseph?﴾. They replied to him ﴿Allah forbid! We know nothing indecent about him.﴾ Then the Chief Minister's wife admitted, ﴿Now the truth has come to light﴾; falsehood has vanished and truth has become clear. ﴿It was I who tried to seduce him, and he is surely truthful﴾; truthful regarding saying: It was she who tried to seduce me.

When Yusuf heard that, he said:

(Qur'an 12:52) ﴿[I asked for this enquiry] in order that he (the chief minister) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers﴾; I made the messenger of the king go back to him to ask him about the women who cut their hands so that the chief minister should know that I did not betray him with his wife during his absence. The words of Yusuf: ﴿[I asked for this enquiry] in order that he (the chief minister) may know that I betrayed him not in secret﴾ are uninterrupted to the words of the chief minister's wife: ﴿It was I who tried to seduce him﴾ for it is understood by hearers. This is like verse where the words of Allah, Exalted is He: ﴿They really do so﴾ follow directly the words of Balqees: ﴿and debase its nobles﴾ (Qur'an 27:34). Also it is like the verse where the words of Pharaoh to his companions: ﴿So what do you propose?﴾ follow directly the words of the chiefs: ﴿who seeks to drive you from your land by his magic﴾ (Qur'an 26:35).

(Yet, most interpreters said that this verse was told by the chief minister's wife, as if the verse were: ﴿From this, Joseph should know that I did not speak dishonestly about him in his absence, for Allah certainly does not guide the scheming of the dishonest﴾).

(1529) It was narrated by Al-Husayn ibn Muhammad ibn Al-Husayn that Abdullah ibn Yusuf ibn Ahmed ibn Malik narrated that Ali ibn Al-Hasan ibn Makhlad narrated that Al-Hasan ibn Ali Al-Baghdady narrated that Khalaf ibn

Tamim narrated that 'Ata' ibn Muslim Al-Khaffaf narrated that Ja'far ibn Borqan said that Maymoun ibn Mihran said that Abdullah ibn Umar said: Ali ibn Abu Talib came to Uthman while he was besieged. So Ali sent his regards to him and said: I have come to advocate you. Uthman sent regards back to him and said: May Allah reward you with good. I have no need of fighting those people. So Ali took off his turban and threw it in the house, then he went away saying: ﴿That is so he should know that I did not betray him in his absence﴾[1].

(Qur'an 12:53) ﴿And I do not seek to free myself from blame﴾; and vindicate it ﴿for indeed the soul is ever inclined to evil﴾ and sin ﴿except those shown mercy by my Lord﴾; my Lord protected them from doing sins by His mercy.

Allah's word: ﴿except﴾ is an unrelated exception, like His words: ﴿nor would they be rescued- except by mercy from us﴾ (Qur'an 36: 43, 44); except you receive mercy from Allah. ﴿Surely my Lord is All-Forgiving, Most Merciful﴾.

When the king knew about Yusuf's innocence, honesty and knowledge, he said:

(Qur'an 12:54) ﴿Bring him to me. I will employ him exclusively in my service﴾; I will let him be one of my devoted men. So when the messenger came to Yusuf he told him: Go to the king now!

So Yusuf (PBUH) was freed and supplicated Allah for the imprisoned people. He said: O Allah, grant them hearts of the good people and make them knowledgeable. So they become the most knowledgeable people of every city.

Upon being released from prison, Yusuf wrote on its wall: This is the grave of the alive, home of griefs, experience of friends and malicious rejoicing of enemies.

Then Yusuf took a bath, wore new handsome clothes and went to the king.

Wahb said: When Yusuf arrived at the door of t6he king's palace, he said: my Lord is sufficient for me for my worldly life, my Lord is sufficient for me

(1) **(1529) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes Abdullah ibn Yusuf and Ali ibn Al-Hasan whom I did not find.

for His mankind, mighty is the one who seeks protection in Him, and glorified is His praise and there is none worthy of worship other than Him. Then he entered to the king and said: O Allah, I ask for Your favor other than his favor and I seek Your protection from the evilness of him and others. When the king looked at Yusuf, the latter greeted him in Arabic. So the king asked him: What tongue is this? Yusuf answered: It is the tongue of my uncle Ishmael. Then Yusuf supplicated Allah for the king in Hebrew. So the king asked him: What tongue is this? Yusuf said: It is the tongue of my fathers.

Wahb said: The king was speaking seventy languages. Whenever he spoke to Yusuf in a tongue, Yusuf replied to him in that tongue. So the king admired his knowledge.

At that time, Yusuf was thirty years old. So the king said to his people: This one knew the interpretation of my dream whereas magicians and priests did not. Then the king seated him and told him: I like to listen to you interpreting my dream. Yusuf said: Yes. O king, you saw seven sleek, fat and milk flowing cows coming up out of the Nile river. While you were looking at them admiring their beauty, the river sank underground and dried up. Thereupon, seven lean, barren cows with shaggy and dusty hair, tusks and teeth. They devoured the fat cows like beasts of prey. While astonishingly watching this, seven green spikes with other seven black ones appear in one sprout and their roots are in mud and water. While wandering how can these green yielding spikes be with those black dry ones in one sprout and their roots are in the water, wind scattered leaves from the black dry spikes to the green yielding ones. So fire set therein, burnt them leaving them black and changed. This was the last thing of the dream, then you got up terrified.

The king said: By Allah, what you have said is more eccentric than this dream! So what is your opinion, O man of truth?

Yusuf said: I see that you should save food and plant more in these fertile years. You should build granaries and store houses for storing food with its stems and ears so that its stems and ears can be used to

feed livestock. You should also order people to diminish one fifth of the quantity of food they use up, so the food you save for the people of Egypt and around will suffice you and people from other districts will resort to you to provide them with food under your rule. Thus you will make unprecedented profits.

The king said: Who can do this for me, save and sell it?! "And when Joseph spoke to him, the King said, ﴿Today you are highly esteemed and fully trusted by us.﴾"

(Qur'an 12:55) ﴿He said﴾; Yusuf said thereupon the verse of Allah, the Almighty and Sublime: ﴿Put me in charge of the store-houses of the land﴾; what is meant is your land.

﴿I am truly reliable and adept﴾; clerk and arithmetician.

Qatadah said: it means preserving what is under my responsibility, knowing well its affair. Ibn Ishaq said the same meaning of Qatadah. Shaybah Ad-Dabby said: it means keeping trusts, knowing the years of famine. Al-Ashja'i said: it means master of accounting, knower of tongues; knowing the language of any comer. Al-Kalbi said: it means estimating precisely the years of infertility, knowing the time of hunger occurrence. It was also said: it means preserving what I get, knowing well about fund-raising.

Then the king said to him: Who is more entitled to that position than you?! So he appointed him.

﴿he said﴾ to him ﴿Indeed, you are today established [in position] and trusted﴾; highly esteemed and fully trusted for store-houses.

(1530) Ibn Fanjawayh informed me (Al-Tha'alabi) that Makhlad ibn Ja'far Al-Baqirhi narrated that Al-Hasan ibn 'Ulwayh narrated that Ismael ibn Isa narrated Ishaq ibn Bishr narrated from Jowaybir who narrated from Ad-Dahhak who reported that ibn Abbas said: The Messenger of Allah (PBUH): May Allah have mercy upon my brother Yusuf, if he did not say: Put me in charge of the store-houses of the land, the king would appoint him

immediately but he delayed that for one year which Yusuf dwelled with the king in his palace[1].

It was narrated by Sufyan from ibn Abu Sinan that Abdullah ibn Abu Al-Hudhayl said: The king said to Yusuf: I want you to join me in everything but I disdain to eat with you. So Yusuf said: I am more entitled to disdain; I am the son of Ya'qub, Israel of Allah, the son of Ishaq, the son of Ibrahim, the Khalil of Allah. So the king ate with him afterwards.

Hamzah Al-Zayyat related from Abu Ishaq that Abu Maysarah said: When the chief minister saw Yusuf's subtlety and wittiness, he used to have lunch and dinner with him rather than his other servants. However, after the chief minister's wife sought to seduce Yusuf, she told her husband: Order him to eat with the servants. So he did. Yusuf said to him: You disdain to eat with me, by Allah I am Yusuf, the son of Ya'qub, Israel of Allah, the son of Ishaq, the son of Ibrahim, Khalil of Allah[2].

(1531) It was reported by Al-Husayn ibn Muhammad ibn Al-Husayn narrated that Makhlad ibn Ja'far narrated that Al-Hasan ibn 'Ulwayh narrated that Ismael ibn Isa narrated that Ishaq ibn Bishr narrated from Muqatil that Yahya ibn Abu Katheer said: Umar ibn Al-Khattab, may Allah be pleased with

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(1) **(1530) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak, for it includes Ishaq ibn Bishr who is a liar and Juwaybir who is extremely weak.

The authentication of Hadith:
- It was reported by Al-Wahidi in (Al-Waseet) 2/618, Al-Baghawi in (Ma'alim Al-Tanzil) 4/251 through the route of the compiler. Al-Wahidi classified it as Mu'allaq in (Al-Baseet) 12/154, he said: Juwaybir related from Ad-Dahhak, from ibn Abbas, so he mentioned him.
- Al-Hafidh ibn Hajar said in (Takhrij Al-Kashshaf) by Al-Zayla'i 4/90: It was reported by Al-Tha'labi from ibn Abbas through the route of Ishaq ibn Bishr from Juwaybir from Ad-Dahhak from him. And this chain of transmitters is Saqit (containing an extremely weak narrator).

(2) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is authentic, related to Abu Maysarah.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/148.

him, proposed to give authority to Abu Hurayrah but he refused saying: No, I do not seek it for I heard the Messenger of Allah (PBUH) say: **If one seeks to be a ruler, he will not rule justly.** Umar said: Yusuf, who is better than you, demanded it, saying: ﴿Put me in charge of the store-houses of the land﴾[1].

(1532) It was transmitted by ibn Ishaq through Ishaq ibn Bishr from Juwaybir from Ad-Dahhak that ibn Abbas said: When a year passed following the demand of authority of Yusuf, the king called him and girt him with a sword, prepared for him a golden throne with a length of thirty cubits and a width of ten cubits and crowned with pearls and corundum. Then the king ordered Yusuf to get out. So he got out crowned with a shining face like the moon. The one who looked at him would see his face through the clearness of Yusuf's face. Yusuf moved to throne and kings subjected to him. The king entered home and gave him authority over Egypt rather than Potiphar[2].

Ibn Zayd said: Pharaoh, the king of Egypt, possessed many treasures other than store-houses. So he delivered all his power to Yusuf.

It was said: Potiphar died during those nights and the King gave Potiphar's wife, Ra'eel, to Yusuf in marriage, and when he entered upon her he said: Is this not better than what you wanted? She said to him: O Siddeeq, do not blame me, for I was a beautiful woman who was, as you see, enjoying a life of luxury, my husband could not have intimate relations with women, and you were as Allah made you, very handsome, so I could not help myself. He found

(1) **(1531) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; it includes Ishaq ibn Bishr who is a liar, Muqatil is regarded as a liar, and Yahya did not hear from Abu Hurayrah or Umar.

The authentication of Hadith:
- It was reported by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2160 without Marfu' (raised) narrations included therein.

(2) **(1532) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; it includes Ishaq ibn Bishr who is a liar and Juwaybir who is weak.

The authentication of Hadith:
- It was stated by Al-Baghawi in (Ma'alim Al-Tanzil) 4/251, and ibn Al-Jawzi in (Zad Al-Masir) 4/244.

her a virgin, he had intercourse with her and she bore him two sons: Afra'eem and Maysha. Note: There is no evidence for the trueness of this report in the Holy Qur'an or the Sunnah of the Prophet (PBUH). Rather, it developed from Israelite narrations (Israeliyyat); Jewish sources.

Yusuf dominated Egypt, ruled its people justly and was beloved by all men and women. This is shown in the verse: (Qur'an: 12:56) ﴿This is how We established Joseph in the land﴾: It means We made him dominate the land of Egypt, ﴿to settle wherever he pleased﴾; dwell wherever he willed and do whatever he wanted therein.

The people of Makkah recited it as ﴿wherever We pleased﴾ as it is preceded by Allah's saying ﴿We established﴾ and followed by ﴿We shower Our mercy on whoever We will﴾; Our grace ﴿and We never discount the reward of the good-doers﴾. Ibn Abbas and Wahb said: It means the patient, by his patience in the well, prison, slavery and when not inclined to the woman's seduction.

Mujahid and others said: Yusuf was still calling the king to embrace Islam till he responded to him as well as many people. This is a reward in the worldly life.

(Qur'an 12:57) ﴿And the reward of the Hereafter is far better for those who are faithful and are mindful ⌜of Allah⌝﴾.

It was said: After the assurance of Yusuf's (PBUH) reign, end of the years of fertility and beginning of the years of sterility, people suffered famine and unprecedented shock. At the beginning of drought, the king felt hungry one midnight, so he called out: O Yusuf! Hunger hunger! Yusuf said: This is the time of drought.

During the first year of sterility, they run out what they had stored during the years of fertility. So the people of Egypt bought food from Yusuf. First year, he sold them in exchange for money till he got all money in Egypt. So in the second year, he sold them in exchange for jewels till he got them all. In the third year, he sold them in exchange for livestock till he got them all. In the fourth year, he sold them in exchange for slaves and bondmaids till he got

them all. In the fifth year, he sold them in exchange for properties and houses till he got them all. In the sixth year, he sold them in exchange for their sons. So people said: By Allah, we have never seen a greater king than this! Yusuf said to Pharaoh: How do you see my Lord's favor upon me? In your opinion, what shall I do? The king said: It's your decision, we are your followers. Yusuf said: I call Allah, Exalted is He, to witness that I set free all people of Egypt and give them back their properties.

It was narrated that Yusuf (PBUH) felt hungry during those days. So he was told: How do you feel hungry while you possess the store-houses of the land?! Yusuf said: I fear if I become satisfied, I may forget hungry people. Moreover, Yusuf ordered the king's chefs to delay lunchtime of the king, so that the king shall experience hunger, not forget the hungry ones and do good to the needy. So, the chefs did. Accordingly, kings made their lunchtime at midday.

It was said: people headed for Egypt from everywhere to obtain food. Yusuf gave every person – even honorable ones – no more than a camel's load to be fair to all people.

It was said: Canaan and the Levant suffered drought like other lands. So Ya'qub suffered the same and sent his sons, except Benjamin – Yusuf's full brother, to Egypt to obtain food.

This is shown in the verse (Qur'an 12:58) ﴿And Joseph's brothers came and entered﴾; they were ten residing in Palestine. They were Bedouins, having camels and sheep. When they entered ﴿upon him﴾, Yusuf recognized them but they did not recognize him. This was at the time Allah, the Almighty and Sublime, willed Yusuf's rising to that position.

Ibn Abbas said: It was forty years between throwing Yusuf in the well and their coming to him, so they did not recognize him. It was said: They did not recognize Yusuf for his new look, being crowned. It was also said: There was a partition between Yusuf and his brothers, so they did not recognize him. On the other hand, some of the wise said: Sin causes denial. Allah, Exalted is He, said: ﴿He recognized them but they were unaware of who he

really was﴾, when Yusuf looked at them and they spoke to him in Hebrew, he told them: Tell me who are you? What is your matter? They said: We are shepherds inhabiting the Levant. We suffer trouble and hunger, so we come to obtain food. Yusuf said: You may be spies. They said: By Allah, no we are not. We are full brothers, our father is a righteous old man named Ya'qub, he is a Prophet. Yusuf said: How many are you? They said: We were twelve, then one brother of us accompanied us to the desert and died there. He was the most beloved one to our father. Yusuf said: How many are you right here? They said: Ten. Yusuf said: So where is your eleventh brother? They said: He stays with our father, for he is the full brother of the one who has died. So he is a consolation for our father. Yusuf said: Who knows that you are truthful? They said: O king, we are in a land where nobody knows us. Yusuf said: So if you are truthful, bring me your paternal brother, and I will be satisfied. They said: Our father will grieve for his separation, but we will try to convince his father to let him come, and we will certainly do our best. Yusuf said: Keep one of you here till you bring me your paternal brother. They chose Simeon by lot, who was admiring Yusuf so much and kind to him.

This is shown in the verse (Qur'an 12:59) ﴿When he had provided them with their supplies﴾; when he gave every one of them a camel's load. ﴿he said: Bring me your brother on your father's side﴾; he meant Benjamin. ﴿Do you not see that I give full measure﴾; I do not defraud people of their duty and give them generous measure, so I will give you an additional camel's load for your brother. ﴿and I am the best of hosts﴾.

(Qur'an 12:60) ﴿But if you do not bring him to me ˹next time˺, I will have no grain for you﴾; I will not give you camel load of provisions ﴿nor will you ever come close to me again﴾; do not come to my land anymore.

(Qur'an 12:61) ﴿They promised: We will try to convince his father to let him come﴾; ibn Abbas said: They meant that they would deceive their father to let their brother go with them. ﴿We will certainly do it﴾; do what you order us.

(Qur'an 12:62) ﴿And he said﴾; Yusuf. ﴿to his servants﴾; who measure supplies.

﴿Put their merchandise into their saddlebags﴾; the price they paid for their supplies. Qatadah also said that. However, Ad-Dahhak narrated that ibn Abbas said: it means their sandals and leathers.

﴿so that they would find it when they returned to their family and perhaps they would come back﴾; to me.

Scholars differed regarding the reason for which Yusuf gave them the money back. Al-Kalbi said: Yusuf feared that his father does not have enough money that they can come back with. Rather, it was said: Yusuf feared that if he took the money, his father would suffer; (for this year was time of sterility and drought, so Yusuf wanted giving the money back to his father to live comfortably). It was also said: Yusuf saw that it's meanly to take the cost of supplies that his father and brothers need, so he graciously gave them it back without informing them. It was said: Yusuf did that because he knew that their faith and honesty would cause them to turn the merchandise back and see it is unlawful to take it without paying its cost, so they would surely return to him. It was said: By giving them their money back, Yusuf showed them his generosity and assured his benevolence so that they should return to him aspiring his benefaction.

(Qur'an 12:63) "When Joseph's brothers returned to their father, they pleaded, ﴿O our father!﴾; we came to the best of hosts, if he was one of Ya'qub's offspring, he would not host us as honorably as he did!

Ya'qub said to them: If you go to the king of Egypt, convey my greeting to him and tell him: Our father supplicates Allah for you for your favor. Then he asked: Where is Simeon? They said: The king of Egypt took him in as a security, and we have told him Yusuf's story. Ya'qub said: Why have you told him it? They said: Because he said: You are spies, for we talked to him in Hebrew. They related to Ya'qub what happened with Yusuf and ﴿they pleaded, O our father! We have been denied ⌜further⌝ supplies. So send our

brother with us﴾; Benjamin. ﴿so that we may receive our measure﴾; Yahya, Al-A'mash, Hamzah, Al-Kisa'i and Khalaf recited it as ﴿so that he may receive his measure﴾; just as we receive our measure. Yet, others recited it as ﴿we﴾; meaning we and him may receive measure. This was considered by Abu Ubayd. ﴿and we will definitely watch over him﴾.

(Qur'an 12:64) ﴿He responded﴾; Ya'qub said: ﴿Should I trust you with him as I once trusted you with his brother﴾; Yusuf ﴿But ˹only˺ Allah is the best Protector﴾; the verse implies "the best of you", but "of you" is deleted. It is evidenced in the Mushaf (Copy of the Holy Qur'an) of Abdullah.

(Qur'an 12:65) ﴿When they opened their bags﴾; that they brought from Egypt. ﴿they found their merchandise﴾; the price they paid for supplies. ﴿had been returned to them. They argued, O our father! What more can we ask for?﴾; we have obtained full measure and our money has been returned to us. They intended to appease their father. ﴿What more can we ask for?﴾; it means that as if they wanted to say: We do not need you to give us more money.

﴿This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother﴾; Benjamin. ﴿and obtain an increase of a camel's load﴾; an increase for him. ﴿that is an easy measurement﴾; without laborious effort. Mujahid said: A camel's load here is a donkey's load, for in Arabic language the word (Ba'eer) means donkey.

(Qur'an 12:66) ﴿He said﴾; Ya'qub. ﴿Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me﴾. Juwaybir reported from Ad-Dahhak who reported from ibn Abbas: ﴿until you give me a promise by Allah﴾ means: until you give me a solemn oath by Muhammad, the Last of the Prophets and the Master of the Messengers, that you will not act treacherously toward your brother and you will certainly bring him back to me.

﴿unless you should be surrounded by enemies﴾; it means unless you all die. This was said by Mujahid. Qatadah said: it means unless you are overpowered and cannot endure that.

﴿And when they had given their promise﴾; Juwaybir reported from Ad-Dahhak who reported from ibn Abbas: They gave him an oath by Muhammad and his status with His Lord.

﴿He said﴾; Ya'qub ﴿Allah, over what we say, is Witness﴾; observes our redemption. Al-Qutaybi said: "Witness" means Guarantee.

Ka'b said: When Ya'qub said: ﴿But ⌜only⌝ Allah is the best Protector﴾, Allah, the Almighty and Sublime, said: By My might, I will return both of them to you for you have placed your trust in Me.

(Qur'an 12:67) ﴿And he said﴾; Ya'qub instructed them at the time of their departure. ﴿O my sons, do not enter﴾; Egypt. ﴿from one gate but enter from different gates﴾; because he feared that they may be affected by an evil eye, for they were looking well and were the offspring of one father. Then he said: ﴿and I cannot avail you against [the decree of] Allah at all﴾; (Ya'qub (PBUH) knew that fate is inevitable, and caution does not prevent fate). So he said: ﴿and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely﴾; the believers shall entrust their affairs to Allah.

(Qur'an 12:68) ﴿Then when they entered as their father had instructed them﴾; Egypt had four gates, so they entered from them all ﴿this did not help them against ⌜the Will of⌝ Allah whatsoever﴾; Allah, Exalted is He, confirmed what Ya'qub had said: ﴿It was just a desire in Jacob's heart which he satisfied﴾; Ya'qub feared for them like fathers did for their sons. ﴿He﴾; Ya'qub ﴿was truly blessed with ⌜great⌝ knowledge because of what We had taught him﴾. Qatadah said: He was knowledgeable because Allah taught him. Sufyan narrated from ibn Abu 'Aroubah: It means: Ya'qub was practicing the knowledge that he was taught. Sufyan said: If one does not put his knowledge into practice, then he is not knowledgeable. It was also said: It means: Ya'qub was preserving what We had taught him. ﴿but most people do not know﴾; what Ya'qub knows.

(Qur'an 12:69) ﴿When they entered Joseph's presence﴾, they said to him: This is our brother that you have ordered us to bring to you. Yusuf said to

them: You have done the right thing and I will reward you. Then he hosted them generously, having every two of them sit at a table, so Benjamin remained alone and cried saying: If my brother Yusuf had been alive, he would have let me sit with him. So Yusuf said to them: Your brother remained alone. Then he had Benjamin sit with him at his table. At night, Yusuf ordered dinner for them, then he said: Every two of you shall share a sleeping room. Also, Benjamin remained alone, so Yusuf said: This one will sleep in my room. Next morning, Yusuf said to them: I see that this man you have brought is alone, so I will let him accompany me. Then Yusuf hosted them in one place, provided them with food and beverage and hosted his full brother Benjamin with him.

That is shown in the verse: ﴿he called his brother ˹Benjamin˺ aside, and confided ˹to him˺﴾; Yusuf asked Benjamin: What is your name? He said: Benjamin. Yusuf said: What is its meaning? Benjamin said: the son of the bereaved. That's because his mother died at his birth. Yusuf asked him: What is your mother's name? Benjamin said: Raheel (Rachel) bint Lawa ibn Nahour. Yusuf asked him: Do you have sons? Benjamin said: Yes, I have ten sons, whose names I have derived from my full brother's name who died. Yusuf said: Deep mourning drove you to do so. Yusuf said: Would you like me to be your brother instead of your dead brother? Benjamin said: You are a unique brother, but your parents are not Ya'qub and Raheel. So Yusuf cried, hugged Benjamin and said to him: ﴿I am indeed your brother﴾; Yusuf, ﴿So do not feel distressed about what they have been doing﴾; about a harm they did to us before, for Allah Has done good to us, and do not inform them of what I have told you.

Abd Al-Samad ibn Ma'qil said: I heard Wahb ibn Munabbih when he was asked about Yusuf's saying to his brother ﴿I am indeed your brother﴾: How did Yusuf fear his brother when he took him for the measuring cup and he had told him that he was his brother, whereas you claim that Yusuf continued denying them till they came back to him? Wahb said: Yusuf did not confess to Benjamin that they were brothers but he said to him: I am your brother instead of your dead one.

Similarly, Al-Sha'bi said: Yusuf did not tell Benjamin: I am Yusuf, but he wanted to cheer him up. The verse implies: I am your brother instead of your lost one "So do not feel distressed about what they have been doing"; so do not complain or grieve for the harm that your brothers have done to you, your full brother and what they had done to you before today.

Then Yusuf (PBUH) gave his brothers full measure, a camel's load for every one of them including Benjamin. Then he ordered his servants to put the king's measuring cup into Benjamin's saddlebag.

As-Suddi said: Yusuf made the king's measuring cup to be put into his brother's saddlebag while his brother did not know that.

Ka'b said: When Yusuf said to Benjamin: I am indeed your brother. Benjamin said: So I will not leave you. Yusuf said: You know how my father grieves for me, so if I detain you, he will grieve more, and I cannot do this except I accuse you of a horrible deed. Benjamin said: I do not care, so do whatever you want. I will not quit you. Yusuf said: So I will put my measuring cup this into your saddlebag, then I call out that you have stolen it so that I manage to detain you. Benjamin said: Do it.

That is shown in the verse (Qur'an 12:70) ﴿So when he had furnished them with their supplies, he put the [gold measuring] bowl﴾; the royal cup.

Ibn Zayd said: It was a golden cup. Ibn Ishaq said: It was a silver cup. 'Ikrimah said: It was a silver bejeweled cup, which Yusuf made for measuring, and it was his drinking cup. Sa'eed ibn Jubayr said: It was the Persian drinking glass, from which the non-Arabs drink. Al-Abbas had one in the Jahiliyyah. The royal cup "As-Siqayah" and the measuring cup "Suwaa'" are the same one.

﴿into his brother's bag﴾; into Benjamin's saddlebag, then they set out, then Yusuf ordered his servants to stop and detain them. ﴿then a herald cried: O people of the caravan!﴾; which contained the supplies.

Al-Farra' said: "People of the caravan" means only people with camels. Mujahid said: It was a caravan of donkeys.

﴿You must be thieves!﴾ stop! So they stopped. When the messenger reached them, he said: Did we not honor you, accommodate you well, give you a full measure and do good to you in an incomparable way? They said: Indeed, you did. What have you lost? The guards said: We have lost the royal cup, and we accuse none of stealing it other than you?

That is shown in the verse: (Qur'an 12:71) ﴿They said while approaching them﴾; the herald and his companions. ﴿What is it you are missing?﴾.

(Qur'an 12:72) "They said, ﴿We are missing the measure of the king﴾; the reciters differed regarding reading the Qur'anic Arabic word (Suwaa'): the measuring cup.

(1533) Al-Husayn ibn Muhammad ibn Al-Husayn told me that Ahmad ibn Muhammad ibn Ishaq narrated that Hamid ibn Ahmad ibn Shu'ayb narrated that Surayj ibn Yunus narrated that Hushaym narrated on the authority of Dawud ibn Abu Hind who narrated on the authority of the freed slave of Banu Hashim who narrated that Abu Hurayrah recited the Qur'anic Arabic word (Suwaa') as (Sa')[1]. Abu Raja' recited it as (Saw'a). Yahya recited it as (Sawgha).

﴿And whoever brings it will be awarded a camel-load﴾; of grain. ﴿and I am responsible for it﴾; I guarantee it (the herald said that). The Qur'anic Arabic word (za'eem), which means "Guarantee", originally means the one who is in charge of the affairs of the people so a leader is called a guarantee.

(Qur'an 12:73) ﴿They said﴾; Yusuf's brothers. ﴿By Allah! You know well that we did not come to cause trouble in the land, nor are we thieves﴾; If one says: How did they know that? The answer is reported by Al-Kalbi. He said: Yusuf's servant, the herald, said to them: The king has entrusted me with the measuring cup and I fear his punishment. He esteems me highly but if I fail to find it, I fear he may disparage me and I will be shamed in Egypt.

(1) **(1533) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Hasan.

The authentication of Hadith:
- It was reported by Saeed ibn Mansur in his (Sunan) 5/403, and Al-Tabari classified it as Mu'allaq in (Jami' Al-Bayan) 16/175.

So they said: ﴿You know well that we did not come to cause trouble in the land﴾; we have never harmed anyone or damaged anything since we set out to Egypt. Moreover, we have given back all money that we found in our saddlebags, if we were thieves, we would not give it back. The herald said: It is the measuring cup of the Greater king!

Some said: They said so because they were known to not to take something not entitled for them. For instance, when they entered Egypt, they muzzled their pack animals in order not to eat something of the harvest of people.

If one said: How did Yusuf deem it possible to call them thieves? It was said: There are two answers for this: One answer is: Yusuf kept to himself that they took him away from his father. The other answer is: These words were the herald's words not by Yusuf's command, and Allah knows best.

(Qur'an 12:74) ﴿They said﴾; the herald and his companions. ﴿Then what would be its recompense﴾; Al-Akhfash said: You can consider that the pronoun "its" refers to the thieve or consider it refers to theft. ﴿if you are lying?﴾; that you say ﴿nor are we thieves﴾.

(Qur'an 12:75) "[The brothers] said, ﴿Its recompense is that he in whose bag it is found﴾; is the enslavement of him for one year – that was the norm of the family of Ya'qub regarding the penalty for a thief. ﴿he [himself] will be its recompense. Thus do we recompense the wrongdoers﴾; who do what they should not do like robbing others' money.

Thereupon, the messenger said: You shall not leave before we check your baggage. Then, he took them to Yusuf (PBUH).

(Qur'an 12:76) ﴿Joseph began searching their bags﴾; to remove accusation. ﴿before that of his brother ˹Benjamin˺﴾; Yusuf was searching their baggage one after the other.

Qatadah said: It was mentioned that whenever Yusuf opened a bag of theirs, he asked Allah to forgive him for falsely accusing them. Yusuf opened the bags of his brothers and only his brother Benjamin's bag remained, so he said: I do not think that this one took it. So his brothers said: By Allah, he shall not be freed

until his bag is searched; for this makes you and us more comfortable. When they opened Benjamin's bag, they brought the measuring cup out of it. That is shown in the verse: ﴿then brought it out of Benjamin's bag﴾.

﴿This is how We inspired Joseph to plan﴾; as they planned against Yusuf first, We plan against them; because Allah, Exalted is He, told about Ya'qub that he said to Yusuf (PBUH): ﴿or they will devise a plot against you﴾; so it is their recompense.

Ibn Abbas said: The verse ﴿This is how We inspired Joseph to plan﴾ means We did for Yusuf. Ar-Rabi' said: It means We inspired Yusuf. Ibn Al-Anbari said: We wanted for Yusuf. It means: This is how We did for Yusuf to take his brother to himself, keeping him away from his brothers for a reason that Allah plotted for Yusuf.

﴿He could not have taken his brother﴾; to himself ﴿within the religion of the king﴾; under the king's law, said by Qatadah. Ibn Abbas said: It means under the king's sovereignty. Religion originally means obedience. The king's rule against a thief was to be beaten and obliged to pay back double the amount he had robbed. Ad-Dahhak said: The king used to punish a thief by gouging his eyes out.

﴿except that Allah willed﴾; Yusuf could not have taken his brother Benjamin under the king's rule away from his brothers were it not for planning for Yusuf till he found a way to that. Allah made his brothers say that the recompense of thieves is enslavement, so they agreed to deliver their brother Benjamin to Yusuf, which was desired by Yusuf (PBUH).

﴿We elevate in rank whoever We will﴾; elevate with knowledge as We elevate Yusuf's rank over his brothers.

﴿But above those ranking in knowledge is the One All-Knowing﴾; ibn Abbas said: One knows more than another… etc. and Allah, the Almighty and Sublime, is the One more knowing.

(1534) It was reported by Al-Husayn ibn Muhammad ibn Fanjawayh that Abdullah ibn Muhammad ibn Shanabah narrated that Ubayd Allah ibn

Ahmad ibn Mansur and Muhammad ibn Ali ibn Salim Al-Hamadhani told: Al-Harith ibn Abdullah narrated that Abu Ma'shar reported on the authority of Muhammad ibn Ka'b Al-Qurazhi: Ali ibn Abu Talib (May Allah be pleased with him) judged on an issue, so a man on one side of the masjid said: O Chief of the believers! Your judgement is not true. Ali said: So what is the true one?! The man said: It is so and so. Ali said: You tell the truth and I have mistaken ﴿But above those ranking in knowledge is the One All-Knowing﴾[1].

It was said: When the measuring cup was found in Benjamin's bag, his brothers bowed their heads in shame, took Benjamin aside and told him: O Benjamin, why did you do that? You have shamed us, O son of Raheel, you are still a misfortune for us! When did you take this measuring cup?

Benjamin said: The sons of Raheel are still misfortune for you?! You took my full brother and caused him to die in the desert. The one who put this measuring cup inside my bag is the same one who put the money inside your bags.

(Qur'an 12:77) ﴿They said﴾; to Yusuf ﴿If he steals - a brother of his has stolen before﴾; has stolen his father and mother.

Scholars differed about the thing that Yusuf's brothers said he (PBUH) had stolen. Sa'eed ibn Jubayr and Qatadah said: Yusuf stole an idol of his maternal grandfather, broke it and threw it on the way. Al-Kalbi said: When Yusuf's mother wanted to depart with Ya'qub from Harran to Palestine and Jordan, she ordered him to go and bring to her a crib of gold of her father; for if her father lost this crib, he would embrace Islam. So Yusuf implemented his mother's order, that was what he stole. (Ibn Jurayj said: Yusuf's mother ordered him to steal an idol worshipped by her brother, she was a Muslim). Abu Kurayb narrated on the authority of Abu Idrees that he said: I heard my father say: While Ya'qub's sons were eating one day, Yusuf took a rib and hid it, so they condemned him for that.

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(1) **(1534) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Hasan.
The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/192.

(1535) It was reported by ibn Fanjawayh that Makhlad ibn Ja'far narrated that Al-Hasan ibn 'Ulwayh narrated that Ismael ibn Isa narrated that Ishaq ibn Bishr narrated on the authority of Abdullah ibn As-Sara who narrated on the authority of Mujahid: One day a beggar came to Yusuf (PBUH), so Yusuf stole an egg from home and gave it to him. So his brothers condemned him for that(1).

Sufyan ibn 'Uyaynah said: Yusuf stole a hen from Ya'qub's home and gave it to a beggar.

Ka'b said: When Yusuf was alone at home, a beggar came to him. Yusuf gave him a she-goat without asking his father's permission.

Wahb said: Yusuf hid food from his family's table for the poor.

(1536) It was reported by Abdullah ibn Hamid Al-Wazzan that Muhammad ibn Ya'qub reported that Al-Hasan ibn Ali ibn 'Affan narrated that Ja'far ibn 'Awn narrated that Hisham ibn Saad narrated on the authority of Zayd ibn Aslam in this verse. He said: One day, Yusuf joined his mother to her brother. He played with boys then he took a small golden statue. So, his brothers condemned him for that(2).

It was related by ibn Abu Najeeh on the authority of Mujahid and Juwaybir narrated on the authority of Ad-Dahhak, they said:

Yusuf's aunt (Prophet Ishaq's daughter) was the eldest of Isaac's offspring. She inherited Ishaq's belt, for it was inherited depending on older age. When Raheel, Yusuf's mother, died, his aunt nurtured him. She really liked him. When Yusuf grew up, Ya'qub came to her and said: O my sister ! Return Yusuf

(1) **(1535) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak, for it includes Ishaq ibn Bishr who is Matruk (discarded).

The authentication of Hadith:
- It was stated by ibn Al-Jawzi in (Zad Al-Masir) 4/263.

(2) **(1536) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Hasan.

The authentication of Hadith:
- It was reported by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2178, ibn Abu Shaybah and ibn Al-Mundhir as stated in (Ad-Durr Al-Manthur) by As-Suyuti 4/54.

to me, for I cannot endure his absence! She said: No. Ya'qub said: By Allah, I will not leave him. She said: Let me keep him for some days, may that solace me. So Ya'qub agreed. When he left, she put Ishaq's belt on Yusuf under his shirt. Then she claimed: I lost the belt. Search the house's people. When they search Yusuf's body, they found it on him. When Ya'qub came to her, she told him the story. So Ya'qub said: If Yusuf has done that, he is yours. I have no more to do. So she kept Yusuf till she died. For this, Yusuf's brothers said: ﴿If he steals - a brother of his has stolen before﴾.

﴿But Joseph kept it within himself and did not reveal it to them. He said﴾; ﴿it﴾ refers to the word he said ﴿You are worse in position﴾; you are in such an evil position with Allah that is worse than the one whom you accused of theft "Yusuf". ﴿and Allah is most knowing of what you describe﴾; what you tell. Qatadah said: what you lie.

Narrators said: When Yusuf's brothers entered upon him and he got the measuring cup out of Benjamin's bag, Yusuf ordered his servants to bring him the measuring cup. He hollowed the cup out then brought it close to his ear then he said: My cup this tells me that you were twelve men and you sold a brother of yours. Upon hearing that, Benjamin bowed to Yusuf in prostration and said: O king! Ask your measuring cup this about my brother, is he alive? So Yusuf hollowed it out, then he said: He is alive and you will see him. Benjamin said: So do whatever you want, for he will rescue me if he knows about my affair. It was said: Yusuf entered his room and cried, then he performed ablution and came out to them. Benjamin said: O king, I want you to hollow your cup to tell you the truth; who stole it and put it in my bag? Yusuf hollowed the cup and said: The cup is angry and says: How do you ask me while you have seen with whom was I? It was said: The descendants of Ya'qub were known to be very angry. Robel got angry and said: O king! By Allah you shall set us free or I scream till every pregnant woman in Egypt aborts her pregnancy. The descendants of Ya'qub got soothed when someone touched them. So Yusuf said to his son Afra'eem in Coptic language: Go

ahead and touch Robel. So he did and Robel got soothed. Robel said: A hand belonged to the descendants of Ya'qub touched me. Yusuf said: Who is Ya'qub? So Robel got angry and said: O king! You do not remember Ya'qub! He is Israel of Allah, the son of Ishaq, the son of Khalil Ar-Rahman (friend of the Most Merciful). Yusuf said: Bring him if you tell the truth.

When Yusuf detained his brother Benjamin and became more entitled to take him than them, and they found that there was no way to free Benjamin, they asked Yusuf to take one of them instead of Benjamin.

(Qur'an 12:78) "﴿They appealed, ﴿O Chief Minister! He has a very old father﴾; Ya'qub who ardently loves him. ﴿so take one of us instead. We surely see you as one of the good-doers﴾; and it was said: it means you are charitable to us. Ibn Ishaq said: It means if you do so, you will be a good-doer.

(Qur'an 12:79) ﴿Joseph responded: Allah forbid that we should take other than the one with whom we found our property﴾; Yusuf did not say "the one he stole" to avoid lying. ﴿Otherwise, we would surely be unjust﴾; if we take an innocent one instead of the guilty.

(Qur'an 12:80) ﴿When they lost all hope in him﴾; it means when they got desperate that Yusuf would not respond to their demand, ﴿they spoke privately﴾; deliberating the matter.

﴿The eldest of them said﴾; Mujahid said: It means the one who is considerably knowledgeable and reasonable, not old. It was Simeon who was their head. Qatadah, As-Suddi, Ad-Dahhak and Ka'b said: It was Robel who was the eldest of them. He was the one who forbid Yusuf's brothers to kill him. Wahb and Al-Kalbi said: It was Yahodha, the most reasonable of them. Muhammad ibn Ishaq said: It was Lawi.

﴿Do you not know that your father had taken a solemn oath by Allah from you﴾: a covenant ﴿nor how you failed him regarding Joseph before?﴾; before you failed in your duty to Yusuf.

﴿So I am not leaving this land﴾; the land in which I am in now: Egypt land ﴿until my father allows me to﴾; to depart ﴿or Allah decides for me﴾; to depart

and leave my brother Benjamin here. Otherwise I will never leave it. Abu Salih said: It means: or Allah decides for me to fight for releasing my brother Benjamin.

﴿For He is the Best of Judges﴾; the Most Just Who judges between people.

(Qur'an 12:81) ﴿Return to your father﴾; the brother, who told that he would not leave Egypt, addresses his brothers ﴿and say, O our father! Your son committed theft﴾; Benjamin stole the measuring cup.

Ibn Abbas and Ad-Dahhak recited the Qur'anic Arabic word (saraq): "committed theft" in passive form (sorreq): was accused of theft.

﴿We testify only to what we know﴾; we never testify to a thing that we do not know, and this is not a testimony from us but it is a news about your son's deed as they claim.

Ibn Ishaq said: It means: We only said that he had stolen because the stolen property was found in his bag and we saw it.

Ibn Zayd said: Ya'qub said to them: It is you who cause this man to know that the thief is punished by enslavement. They said: We did not testify before Yusuf that a thief must be enslaved except what we knew. Ibn Zayd said: The rule of Prophets Ya'qub and his descendants for the thief is to be enslaved as a penalty for his crime.

﴿We could not guard against the unforeseen﴾; Mujahid and Qatadah said: It means: We do not know that your son will steal and we end up with this. If we knew that, we would not let him accompany us. Rather, we said: We will protect our brother as much as we can.

Juwaybir said on the authority of Ad-Dahhak who reported from ibn Abbas: They mean: He stole at night while they were sleeping, ﴿the unforeseen﴾ means night in Himyaritic language.

Ibn Abbas said: They mean: We did not know what he was doing during night and day and his movements back and forth.

'Ikrimah said: ﴿We could not guard against the unforeseen﴾; it may be foisted into his bag at night. It was said: It means: the stolen property was

found in his bag and we watched that. We do not know the unseen; he may be unjustly accused of theft. This is what ibn Ishaq meant.

Ibn Kaysan said: We did not know that you would lose him as you lost Yusuf. If we knew that, we would not burn your heart and let him accompany us.

(Qur'an 12:82) ﴿And ask the city in which we were﴾; it means: the people of the city: in the land of Egypt.

Ibn Abbas said: It was one of Egypt cities from which they departed to Egypt.

﴿and the caravan in which we came﴾; people from Canaan, who were neighbors of Ya'qub (PBUH), accompanied them.

Ibn Ishaq said: The brother who said that he would not leave Egypt knew that his brothers were charged before their father for what they had previously done with Yusuf, so he ordered them to tell this to their father ﴿and indeed, we are truthful﴾.

(Qur'an 12:83) ﴿He cried: No! Your souls must have tempted you﴾; this verse is shortcut, it implies: They returned to their father and told him that, so Ya'qub said to them: ﴿No! Your souls must have tempted you to do something ˹evil˺﴾; something you wanted, ﴿So ˹I am left with nothing but˺ beautiful patience! I trust Allah will return them all to me﴾; Yusuf, Benjamin and their brother who stayed in Egypt, ﴿Surely He ˹alone˺ is the All-Knowing﴾; Who knows my grief for losing them, ﴿All-Wise﴾; Who handles the affairs of His mankind.

(Qur'an 12:84) ﴿He turned away from them﴾; when Ya'qub learnt the news of Benjamin's enslavement, he deeply grieved for Benjamin and Yusuf, so he kept away from them ﴿Alas, poor Joseph!﴾; Oh, my sorrow over Yusuf. Mujahid and Ad-Dahhak said: Oh, my grief for Yusuf. Ya'qub felt gloomy and weary.

﴿And his eyes turned white out of the grief﴾; Muqatil said: Ya'qub was still blind for six years. ﴿he was [of that] a suppressor﴾; he was full of sadness but he suppressed it and did not express it. 'Ata' Al-Khurasani said: ﴿suppressor﴾ means sad. Mujahid said: It means: distressed. Ad-Dahhak said: It means: grieved. Qatadah said: It means: Ya'qub never said a bad word out of his grief, but only said good words. Ibn Zayd said: Ya'qub felt distressed till he remained

silent before his sons. Ibn Abbas said: It means: troubled. Muqatil said: It means: anguished. All mentioned meanings are close.

(1537) It was reported by Al-Husayn ibn Muhammad ibn Fanjawayh that Ubayd Allah ibn Muhammad ibn Shanabah narrated that Abdullah ibn Muhammad ibn Wahb narrated that Muhammad ibn Sa'eed Al-Hubari told me that Ishaq ibn Ar-Rabi' narrated that Sufyan ibn Ziyad Al-'Usfuriy narrated on the authority of Sa'eed ibn Jubayr who narrated on the authority of ibn Abbas: The Messenger of Allah (PBUH): No nation was given ﴿Surely to Allah we belong and to Him we will ˹all˺ return﴾ upon disaster except the nation of Muhammad (PBUH). Do not you know when Ya'qub suffered, he did not say those words but he said: ﴿Alas, poor Joseph﴾[1].

(1538) It was reported by ibn Fanjawayh that Al-Qati'yy narrated that Abdullah ibn Ahmad ibn Hanbal narrated that Ubayy narrated that Yazeed ibn Harun narrated that Hisham narrated on the authority of Al-Hasan: Ya'qub still cried for eighty years since dissociation between him and Yusuf till Yusuf met them. None on the face of the earth is more honorable to Allah than Ya'qub[2].

(Qur'an 12:85) ﴿They said﴾; descendants of Ya'qub said to him. ﴿By Allah! You will not cease to remember Joseph﴾; you still remember Yusuf and you do not feel exhausted of loving him.

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(1) **(1537) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Abdullah ibn Muhammad ibn Wahb who is Matruk.

The authentication of Hadith:
- It was stated by Al-Daylami in (Al-Firdaws bi-Ma'thur Al-Khitab) 3/453 (5398), it was reported as brief in a similar manner by Al-Tabarani in (Al-Mu'jam Al-Kabir) 12/40 (12411) and in (Ad-Du'a') (1228) through the route of Sufyan.

(2) **(1538) The assessment of the reliability of the chain of transmitters:**
- It includes Hisham ibn Hassan, his narration from Al-Hasan is disputed about, and it was said: He transmitted Mursal narrations from him.

The authentication of Hadith:
- It was reported by Abdullah ibn Ahmad in (Zawa'id Az-Zuhd) (428), Al-Tabari in (Jami' Al-Bayan) 16/218, and Al-Wahidi in (Al-Waseet) 20/627.

﴿until you lose your health﴾; interpreters differed about its meaning. Ibn Abbas said: seriously ill. Al-'Awfi said: it means fatigue and disease. Mujahid said: It is the last illness. Qatadah said: It means: senescent. Ad-Dahhak said: It means: restless. Ibn Ishaq said: It means: unreasonable. Ibn Zayd said: It means: reversed to the most decrepit old age so that he will realize nothing. Ar-Rabi' ibn Anas said: It means: to be nothing but skin and bones. Muqatil said: It means: haggard. Al-Kisa'i said: It means: good for nothing. Al-Akhfash said: It means: deceased. Al-Moarrij said: It means: oversolicitous. Al-Farra' reported from some: It means: feeble and motionless. Al-Hasan said: It means: like a broken thing. The servant of Tha'lab said: It means: limp. Ibn Al-Anbari said: It means: fragile and dying. Al-Qutaybi said: It means: deteriorated. All mentioned meanings are close.

The meaning of the verse is: until you become seriously ill and unwise. It originally means: deterioration of body and mind; due to grief, fondness or ageing.

﴿or ⌜even⌝ your life﴾; die.

(Qur'an 12:86); ﴿He replied﴾ Ya'qub said thereupon, when he saw their harshness and bad words: ﴿I complain of my anguish and sorrow only to Allah﴾; not complaining to you.

Interpreters said: A neighbor visited Ya'qub and said: O Ya'qub ! Why do you look fragile and dying although you do not reach your father's age ? Ya'qub said: It is due to the trial of losing Yusuf by which Allah, Exalted is He, tested me. So Allah, Exalted is He, revealed to Ya'qub: O Ya'qub, do you complain about me to my mankind ? So Ya'qub said: O my Lord, I have committed a sin, I ask for your forgiveness. Allah said: I forgive you. Subsequently, if Ya'qub was asked about the reason for being sorrowful, he would answer: ﴿I complain of my anguish and sorrow only to Allah﴾.

Habeeb ibn Abu Thabit said: I was told that Ya'qub (PBUH) got old till his eyebrows fell on his eyes, so he was lifting them with a rag. A man said to him: What is the reason for your health deterioration ? Ya'qub said: old age and grief. So Allah, Exalted is He, revealed to him: "O Ya'qub, you complain about me ?". Ya'qub said: I have committed a sin. I ask for your forgiveness.

(1539) It was reported by Al-Husayn ibn Fanjawayh that Ahmad ibn Al-Husayn ibn Majah narrated that Al-Husayn ibn Ayyub narrated that Abdullah ibn Abu Ziyad narrated that Sayyar ibn Hatim narrated that Ubayd Allah ibn Al-Shumayt narrated: I heard Ubayy say: We were told that a man said to Ya'qub (PBUH): Why do you go blind? Ya'qub said: Out of feeling grief over Yusuf. The man asked: Why are you humped? Ya'qub said: Out of felling grief over his brother. So Allah, the Almighty and Sublime, revealed to Ya'qub: O Ya'qub, do you complain about me?! By My might, I will not remove what you are afflicted with until you supplicate Me! Thereupon, Ya'qub said: ﴿I complain of my anguish and sorrow only to Allah﴾. So Allah, Exalted is He, revealed to Ya'qub: By My might and glory, if they "two sons: Yusuf and Benjamin" were dead, I would give life to them to let you see them! Yet, I saw that you sacrificed a sheep and when a poor person came to you, you gave him nothing of it. Indeed, the most beloved creatures to Me are the orphans then the poor. So prepare food and call the poor for it. Ya'qub did so, then he said: Whoever is fasting shall break his fast in Ya'qub's house tonight[1].

(1540) It was reported by ibn Fanjawayh that Abu Ali Al-Muqri' narrated that Abu Ya'la Al-Mawsili narrated that Ismael ibn Yusuf narrated that Ja'far narrated on the authority of Abu 'Imran who narrated on the authority of Abu Al-Khuld and Wahb ibn Munabbih that both said: Allah, Exalted is He, revealed to Ya'qub: Do you know why I have punished you and forbidden you from Yusuf for eighty years? Ya'qub said: No, my Deity.

(1) **(1539) The assessment of the reliability of the chain of transmitters:**
- It is weak.

The authentication of Hadith:
- It was reported by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2188, Al-Hakim in (Al-Mustadrak) 2/384, and Al-Wahidi in (Al-Waseet) 2/628, with a Marfu' narration from Anas.
- Ibn Katheer said in (Tafsir Al-Qur'an Al-Adhim) 2/487: It is a Gharib (strange or unfamiliar) Hadith and somehow Munkar (disapproved).

Allah said: It's because you cooked a sheep and did not feed your neighbor of it[1].

Wahb ibn Munabbih, As-Suddi and others said: Gabriel (PBUH) came to Yusuf (PBUH) in prison and said: O Siddiq, do you know me? Yusuf said: I see a purified figure and a pious soul. Gabriel said: I am the Messenger of the Lord of the worlds and I am the Trustworthy Spirit. Yusuf said: So why do you enter here to the place of sinners while you are the purest of the pure, the nearest one to Allah and the Trustworthy One of the Lord of the worlds? Gabriel said: O Yusuf, do not you know that Allah purifies residences by purity of Prophets and that the land they enter is the purest of lands. Allah Has purified prison and around by you, O the Purest of the pure (and son of the righteous sincere ones. Yusuf said: How do you call me of the truthful, righteous and sincere ones after I have been entered the place of sinners and got named as corrupters? Gabriel said: Because your heart was not tried by prison, you did not obey your mistress regarding disobeying your Lord; so Allah named you truthful, deemed you of the sincere ones and joined you with your righteous fathers. Yusuf said: O Truthful Spirit, do you know the news of Ya'qub? Gabriel said: Yes, Allah granted him beautiful patience and afflicted him with grief out of losing you so he suppressed his distress. Yusuf said: To what extent is his grief? Gabriel said: It is a grief of seventy bereaved persons.

Yusuf said: O Gabriel, what is his reward? Gabriel said: It is the reward of one hundred martyrs. Yusuf said: Do you know that I may meet him? Gabriel said: Yes. So Yusuf cheered up and said: I do not care about what I have been afflicted with if I see him.

As for the Qur'anic Arabic word (baththi): ﴿anguish﴾; it means severe sadness. It is so called because the person suffering it cannot endure it till

(1) **(1540) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes some that I did not find.
The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/229.

he reveals it. Al-Hasan said: (baththi) means my need. Muhammad ibn Al-Qasim Al-Anbari said: It means separation. Muhammad ibn Jarir said: It means: I only complain of my grief that I am suffering to Allah.

﴿and I know from Allah what you do not know﴾; ibn Abbas said: It means: I know from Allah that Yusuf's dream is truthful, I as well as you will bow to him in prostration. Others said: It means: I know that Yusuf is alive. As-Suddi said: When Ya'qub's son told him about the king's conduct and words, Ya'qub had a sense that it might be Yusuf. It is narrated: Ya'qub saw the angel of death in a dream, so he asked him: Have you taken the soul of Yusuf? The angel of death said: No, by Allah, he is alive. It is said: Allah sent to Ya'qub a wolf which he greeted and asked it: Have you eaten my son, pleasure of my eyes and fruit of my heart? The wolf said: No, by Allah, do not you know, Ya'qub, that we are forbidden to consume the bodies of the prophets and their sons!

Therefore, Ya'qub said to his sons: (Qur'an 12:87) ﴿O my sons! Go and search ˹diligently˺ for Joseph﴾; investigate. Ibn Abbas said: inquire.

﴿And do not lose hope in the mercy of Allah﴾; in the relief that will be granted by Allah, said by ibn Zayd. Qatadah and Ad-Dahhak said: in the clemency of Allah. ﴿for no one loses hope in Allah's mercy except those with no faith﴾.

Commenting on the Qur'anic Arabic word (fatahassasu) which means search, it is said: Ibn Abbas was asked about the difference between the Arabic word (Tahsees): search and the word (Tajsees): spy. He said: the earlier is used in good and the latter is used in evil.

Al-Hasan and Qatadah said: We were told that whenever the Prophet of Allah, Ya'qub, was tried, he thought good of Allah. He never thought evil of Allah for an hour at day or night.

(1541) It was reported by Al-Husayn ibn Muhammad ibn Al-Husayn ibn Abdullah that Musa ibn Muhammad ibn Ali ibn Abdullah narrated that Muhammad ibn Abdus ibn Kamil Al-Sarraj narrated that Abu Kurayb narrated that Zayd ibn Al-Habbab narrated that Hasan ibn Dinar narrated that Ali ibn Zayd ibn Jod'an narrated on the authority of Al-Hasan who narrated on the

authority of Al-Ahnaf ibn Qays who narrated on the authority of Al-Abbas ibn Abd Al-Muttalib that he said: The Messenger of Allah (PBUH) said:

(Dawud (PBUH) said: O my Deity, I hear people say: O Deity of Ibrahim, Ishaq and Yusuf, so let me the fourth of them! Allah said: You are not there, Ibrahim was usually favoring Me over everything, Ishaq sacrificed his life for Me and Ya'qub did not despair of meeting Yusuf in spite of prolonged distress)[1]. (This Hadith is extremely weak.)

(Qur'an 12:88) "So when they entered upon Joseph, they said, ﴿O 'Azeez﴾; there is an abbreviation in this verse, it implies: They went out back to Egypt till they reached there and entered upon Yusuf. They said: ﴿O 'Azeez﴾; O king in the Himyaritic language. ﴿adversity has touched us and our family﴾; trouble and hunger.

﴿and we have come with goods poor in quality﴾; few unsalable goods that do not fit the price of food except that the seller pardons for it.

The Arabic word (muzjah), ﴿poor in quality﴾, originally means being driven and prompted. Allah, Exalted is He, said: ﴿Do you not see that Allah drives clouds?﴾ (Qur'an 24:43).

Interpreters differed concerning the nature of these goods:

'Ikrimah said on the authority of ibn Abbas: They were poor fake dirhams that could not be spent unless they were taxed. Badhan said: The dirhams were not spent for food; because the price of food must be of good money only. Ibn Abu Mulaykah reported on his father's authority: It were saddlebags of bad quality and low-grade merchandise. Abdullah ibn Al-Harith said: The

(1) **(1541) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Al-Hasan ibn Dinar who is Matruk, Abu Al-Hasan Al-Basri who is weak, and Musa ibn Muhammad whom I did not find.

The authentication of Hadith:
- It was reported by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2186, through the route of Hammad ibn Salamah from Ali ibn Zayd ibn Jod'an, from Al-Hasan, from Al-Ahnaf (with a Marfu' narration) and Al-Abbas was not mentioned.

merchandise of the Bedouins is wool and butter. Al-Kalbi and Muqatil said: It were pine and terebinth. Sa'eed ibn Jubayr said: It were fake dirhams. Ibn Ishaq said: It means: It were few dirhams not sufficient for buying provisions unless you "Yusuf" lower their price for us. Al-Hasan said: It was cheese. Jubayr reported on the authority of Ad-Dahhak: It were soles and leathers. It was narrated on his authority: It were detrital.

﴿but give us full measure﴾; give us what you have given us before in exchange for the good full price ﴿and be charitable to us﴾; be generous for the two prices: the good and the low one, and do not lower our supplies for the low price we will pay. This is the interpretation of most interpreters.

Ibn Jurayj and Ad-Dahhak said: and be charitable to us by returning our brother to us ﴿Indeed, Allah rewards the charitable﴾. Ad-Dahhak said: They did not say: Allah will reward you if you are charitable to us; because they did not know that Yusuf was a believer.

Abdullah ibn Al-'Alaa said: Sufyan ibn 'Uyaynah was asked: Has charity been forbidden to be given to a prophet other than our Prophet Muhammad (PBUH)? Sufyan said: Have not you heard the words of Allah: ﴿but give us full measure and be charitable to us. Indeed, Allah rewards the charitable﴾? Sufyan showed them that charity was allowed "Halal" for them and that it was forbidden for our Prophet Muhammad (PBUH).

It is related that Al-Hasan Al-Basri heard a man say: O Allah, be charitable to me! So he said to him: O man, Allah does not give charity; rather the one who wants to get reward shall give charity. Say: O Allah, be gracious or be kind to me!

Allah, the Almighty and Sublime, says: (Qur'an 12:89) "He asked, ﴿Do you remember what you did to Joseph and his brother in your ignorance?﴾; they differed concerning the reason for which Yusuf asked this question.

Ibn Ishaq said: It was mentioned before me that when Yusuf's brothers told him this speech, he got overwhelmed with tenderness and tears welled up in his eyes. Then he revealed to them what he was concealing, so he said: ﴿Do you remember what you did to Joseph and his brother…﴾.

Al-Kalbi said: Yusuf said that when he told his brothers that Malik ibn Dhu'r said: I found a boy in a well, his case is so-and-so, thus I bought him from people in exchange for such dirhams. They said: O king, we sold that boy to him. So Yusuf got raged at that and ordered to kill them. When Yusuf's servants headed to kill them, Judah run and said: Ya'qub still cried and grieved for losing one of us till he went blind, so what if he gets the news of murdering all his sons?! Then Yusuf's brothers said to him: If you murder us, send our supplies to our father. He lies in so-and-so. Thereupon, Yusuf had mercy towards them, cried and told them those words.

Some said: Yusuf said so when he read his father's message to him; when Ya'qub was told: Indeed, your son has stolen, Ya'qub wrote to Yusuf: From Ya'qub, Israel of Allah, the son of Ishaq, the son of Ibrahim, the Khalil of Allah, so then: We are a family predetermined to affliction; my grandfather was thrown into fire to be burnt but Allah rescued him and made fire be coolness and safety for him. As for my father, the knife was put on his neck to be killed but Allah ransomed him with a sacrifice. (Note: Prophet Ismael was the one ransomed with a sacrifice not Ishaq.) As for me, I had a son who was my favorite one but his brothers took him to the desert, then brought to me his shirt bloodstained and said: The wolf had eaten him. So I became blind. Then, I was consoled by his full brother but they took him away and returned saying: He has stolen and you have imprisoned him for that. We are of a house that do not steal or beget a thief. So shall you get him back to me or else I will invoke curse upon you that shall reach the seventh of your offspring. When Yusuf read the message, he could not stop crying and lost patience, so he told his brothers the mentioned question: ﴿Do you remember what you did to Joseph and his brother﴾.

Yet, some said: Yusuf said so when he asked his brother Benjamin: Do you have an offspring? Benjamin said: Yes, I have three sons. Yusuf said: What are their names? Benjamin said: I named the eldest Yusuf. Yusuf asked: Why? Benjamin said: Out of loving you to remind me of you. Yusuf said: What do you name the second son? Benjamin said: Dhi'b (which means wolf). Yusuf

said: Why? It is a rapacious predatory animal! Benjamin said: To remind me of you. Yusuf said: What do you name the third? Benjamin said: Blood. Yusuf said: Why? Benjamin said: To remind me of you. Hearing these words, Yusuf choked up with tears, so he told his brothers upon entering to him: ﴿Do you remember what you did to Joseph and his brother﴾; as you caused division between them and did your deed.

﴿in your ignorance﴾; you ignore the end to which the matter of Yusuf shall come to.

It was said: It means: sinners because a sinner is ignorant at the time of committing his sin.

Ibn Abbas said: It means: when you were young boys.

Al-Hasan said: It means: when you were youths. This is not preposterous; for youth is the steed of folly.

If it is asked about the meaning of Yusuf's words: ﴿what you did to Joseph and his brother﴾ and it is said: what they did to his brother although they did not seek to imprison him?

The answer is: When they cursed their brother due to the loss of the royal cup, and they said: we never saw people like you O sons of Raheel, so Yusuf blamed them for that.

It was also said: When Yusuf and Benjamin had the same mother, their brothers were harming Benjamin after the loss of Yusuf, so Yusuf blamed them for that.

(Qur'an 12:90) "They replied ˹in shock˺, ﴿Are you really Joseph?﴾"; ibn Muhaysin and ibn Katheer recited it as: ﴿Really you are Joseph﴾; being a statement, not a question.

However, others recited it as a question. Their evidence was the recitation of Ubayy ibn Ka'b (Are you Yusuf?).

Ibn Ishaq said: When Yusuf said to his brothers: ﴿Do you remember what you did to Joseph …﴾, he removed his cover before them, so they recognize him and said: ﴿Are you really Joseph?﴾.

It was related by Juwaybir on the authority of Ad-Dahhak who narrated that ibn Abbas said: Yusuf told them: ﴿Do you remember what you did to Joseph …﴾, then Yusuf smiled. Whenever he smiled, his front teeth appeared like arranged pearls. So when they saw his front teeth, they remembered Yusuf, so they asked him: ﴿Are you really Joseph?﴾.

(1542) Ibn Fanjawayh reported to me that Makhlad ibn Ja'far Al-Baqirhi narrated that Al-Hasan ibn 'Ulwayh narrated that Ismael ibn Isa narrated that Ishaq ibn Bishr narrated from ibn Sam'an who narrated from ibn 'Ata' who narrated that ibn Abbas said: Yusuf's brothers did not recognize him till he took off the crown. Yusuf had a mark on his forehead as well as Ya'qub, Ishaq and Sarah, that was like the white nevus. So when he told his brothers: ﴿Do you remember what you did to Joseph …﴾ and took off the crown, they recognize him and said: ﴿Are you really Joseph?﴾[1].

"He said, ﴿I am Joseph, and here is my brother﴾; Benjamin ﴿Allah has truly been gracious to us﴾; by gathering us after you have caused division between us ﴿Indeed, he who fears Allah﴾; by performing religious obligations and abstaining from sinful deeds ﴿and is patient﴾; for not committing what is forbidden by Allah. Ibn Abbas said: It means to avoid adultery and be patient for living unmarried.

Mujahid said: It means to avoid disobeying Allah and be patient for being imprisoned.

"then certainly Allah never discounts the reward of the good-doers". Mujahid said: So they said admitting and apologizing for their misdeed:

(Qur'an 12:91) ﴿By Allah! Allah has truly preferred you over us﴾; Allah has chosen you over us and preferred you with knowledge and clemency, consciousness and courtesy, gracefulness and sovereignty.

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(1) **(1542) The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is extremely weak. Ishaq ibn Bishr and ibn Sam'an are Matruk.

The authentication of Hadith:

- It was stated by ibn Al-Jawzi in (Zad Al-Masir) by ibn Al-Jawzi 4/281, and Al-Baghawi in (Ma'alim Al-Tanzil) 4/274.

﴿and we have surely been sinful﴾; our deed against you was not but a sin and guilt.

It is said: The Arabic verb (Akhat'a) in its past tense, or (Yukhti') in the present tense, means to commit a sin.

Ibn Abbas was asked: How did they say: We have surely been sinful while they did so on purpose? So he said: They diverted from the right path even if they did so on purpose. Also, everyone who commits a sin, he diverts from the righteous track till he fell into doubtful things and disobedience.

(Qur'an 12:92) ﴿He said﴾; Yusuf said while he was forbearing and endowed with the blessing of doing good deeds: ﴿There is no blame on you today﴾; I will not rebuke you or remind you of your sin anymore.

The original meaning of the Arabic word (Tathreeb), blame, is: undermining. It is the language of people of Hijaz. For instance, the Hadith of the Prophet (PBUH): (When the slave-woman of any of you commits fornication, he should inflict the prescribed punishment on her, but not hurl reproaches at her). i.e. not rebuke her for committing fornication.

Then Yusuf (PBUH) supplicated Allah to forgive them, so he said: ﴿May Allah forgive you! He is the Most Merciful of the merciful!﴾.

(1543) Ibn Fanjawayh reported to me that Makhlad narrated that Al-Hasan ibn 'Ulwayh narrated that Ismael ibn Isa narrated that Ishaq ibn Bishr narrated from ibn Sam'an who narrated from 'Ata' who narrated that ibn Abbas said: The Prophet (PBUH) put his hands on the side-ports of the door on the day of the conquest of Makkah while the people were resorting to the Sacred House and he said: (Praise be to Allah Who fulfill His promise, granted victory to His slave and defeated the Confederates alone. Then he said: What do you think of me? They said: We think good of you, a noble man and a nephew of a noble man, and you have authority now. The Prophet said: I say like my brother Yusuf (PBUH) has said: ﴿

There is no blame on you today. May Allah forgive you! He is the Most Merciful of the merciful!﴾[1].

As-Suddi and others said: When Yusuf (PBUH) himself asked them about his father: What did my father do after losing me? They said: He got blind. So Yusuf gave them his shirt and said:

(Qur'an 12:93) ﴿Go with this shirt of mine and cast it over my father's face, and he will regain his sight﴾. It was said: He will come to me and be able to see; because Yusuf has previously called him.

Ad-Dahhak stated: That shirt was from the cloth of Paradise.

(1544) Ibn Fanjawayh informed me that Makhlad ibn Ja'far informed that Al-Hasan ibn 'Ulwayh narrated that Ismael ibn Isa narrated that Ishaq ibn Bishr narrated on the authority of ibn As-Suddi who narrated on the authority of his father who narrated on the authority of Mujahid regarding this verse, he said: Yusuf knew Allah better than he knew that his shirt would make Ya'qub regain his sight; but that was the shirt of Abraham which Allah, the Almighty and Sublime, clothed him in fire. It was of the silk of the Paradise. Abraham clothed Ishaq with it, who clothed Ya'qub with it. Ya'qub folded the shirt up and made it around Yusuf's neck because he feared for him to be affected by the evil eye. So Gabriel (PBUH) commanded Yusuf to send the shirt to Ya'qub for it smelled the fragrance of the Paradise, whenever it touched an afflicted or a patient person, they recovered[2]. ﴿Then come back to me with your whole family﴾.

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(1) **(1543) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; Ishaq ibn Bishr is a liar and ibn Sam'an is Matruk.

The authentication of Hadith:
- It was reported by ibn Sa'd in (At-Tabaqat Al-Kubra) 2/141, ibn Hisham in (As-Sirah An-Nabawiyyah) 2/412 through the route of Az-Zuhri from some of Umar's family in a similar manner. It is also weak due to ignorance of some of Umar's family.

(2) **(1544) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak; for Ishaq ibn Bishr is a liar.

The authentication of Hadith:
- It was reported by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2196 from Abdullah ibn Hantab, and its chain of transmitters is weak.

Allah, Exalted is He, says: (Qur'an 12:94) ﴿And when the caravan departed﴾; got out of Egypt to Canaan.

﴿their father said﴾ to his grandchildren ﴿I certainly sense the smell of Joseph﴾.

It was narrated: the wind asked its Lord to come to Ya'qub (PBUH) with the smell of Yusuf before the bearer of the good news reached him, so Allah permitted it to do so.

(1545) Al-Husayn ibn Muhammad reported to me that Makhlad ibn Ja'far Al-Baqirhi narrated that Al-Hasan ibn 'Ulwayh narrated that Ismael ibn Isa narrated that Ishaq ibn Bishr narrated on the authority of ibn As-Suddi who narrated on the authority of his father who narrated that Mujahid said: The smell of Yusuf reached Ya'qub at a distance covered in three days; as a wind blew and struck the shirt, so the wind carried the smell of the shirt to Ya'qub so he noticed the fragrance of the Paradise. Therefore, he knew that the fragrance of the Paradise was not on the earth except from that shirt. Accordingly, he said: ﴿I certainly sense the smell of Joseph﴾[1].

(1546) Al-Husayn ibn Muhammad reported to us that Al-Qati'I narrated that Abdullah Ahmad ibn Hanbal narrated my father narrated to me that Muhammad ibn Fudayl narrated that Dirar – meaning Abu Sinan – reported to us on the authority of Abu Al-Hudhayl who said: I heard ibn Abbas say:

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(1) **(1545) The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is extremely weak; for it includes Ishaq ibn Bishr who is Matruk.

The authentication of Hadith:

- It was related in (Zad Al-Masir) by ibn Al-Jawzi 4/284, and (Ma'alim Al-Tanzil) by Al-Baghawi 4/275.
- Ibn 'Atiyyah commented on this, saying: All this needs a chain of transmitters. Apparently, it is Yusuf's shirt that is for him is like what a shirt is for everyone. Accordingly, it is abnormal to find his smell afterwards, and if it is a shirt that belongs to the Paradise, there will not be abnormality and everyone will find its smell. See (Al-Muharrir Al-Wajeez) by ibn 'Atiyyah 8/71.

Ya'qub (PBUH) noticed the smell of Yusuf at a distance covered in eight nights far from him[1].

(1547) Abdullah ibn Hamid reported to me that Hamid ibn Muhammad reported that Abu Zakariyya Yahya ibn Abdullah ibn Mahan Al-Karabisi narrated that Ali ibn Al-Ja'd narrated that Shu'bah reported to us on the authority of Abu Sinan who said: I heard Abdullah ibn Abu Al-Hudhayl transmit from ibn Abbas regarding this verse, he said: Ya'qub noticed the smell of Yusuf at a distance between Basrah and Kufah[2].

Al-Hasan said: It was mentioned to us that the distance between Ya'qub and Yusuf was eighty farsakh (farsakh means three miles).

(1548) Abu Bakr Al-'Abdusi reported to us that Abu Al-Hasan Al-Mahfoudhi reported that Abdullah ibn Hashim narrated that Abd ar-Rahman ibn Mahdi narrated on the authority of Sufyan who narrated on the authority of Khusayf who narrated on the authority of Mujahid: ﴿if you did not think me weakened in mind﴾, he said: It means to think me foolish[3].

Al-Walibi said on the authority of ibn Abbas: It means to think me ignorant.

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(1) **(1546) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Hasan.

The authentication of Hadith:
- It was reported by Abd Al-Razzaq in (Tafsir Al-Qur'an Al-Adhim) 2/329, Al-Tabari in (Jami' Al-Bayan) 16/249, and ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2197.

(2) **(1547) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for it includes ibn Mahan who is unreliable and Hamid ibn Muhammad whom I did not find.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/250, and ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2197.

(3) **(1548) The assessment of the reliability of the chain of transmitters:**
- It includes Khusayf who is saduq (truthful) but poor memorizer.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/253, and it was stated by ibn Katheer in (Tafsir Al-Qur'an Al-Adhim) 2/490.

Ibn Jurayj in addition to ibn Abu Najeeh who narrated on the authority of Mujahid said: It means: if you shall not say you are insane.

Saeed ibn Jubayr, As-Suddi and Ad-Dahhak said: It means to deny me. This was the narration of Al-Awfi on the authority of ibn Abbas.

Al-Hasan and Qatadah said: It means to consider me senescent. Similar to it, Israel narrated on the authority of ibn Abu Yahya, from Mujahid. Rabi' said: It means to consider me softheaded. Juwaybir said on the authority of Ad-Dahhak: It means to consider me senescent, so you say: he is an old man who has become senile.

Ibn Yasar said: It means to consider me weak. Abu Amr ibn Al-'Alaa said: It means to consider me atrocious. Al-Kisa'i said: It means to frustrate me. Al-Akhfash said: It means to blame me. Abu Ubaydah said: It means to delude me. The basic structure of the Arabic word (tofannidoun), which means ﴿think me weakened in mind﴾, is (fanad) which means corruption.

The words of Allah, the Almighty and Sublime (Qur'an 12:95) ﴿They replied﴾ refer to Ya'qub's grandchildren. ﴿By Allah! You are definitely still in your old delusion﴾; your old fault that you love Yusuf so much and you do not forget him.

(Qur'an 12:96) ﴿But when the bearer of the good news arrived﴾; the bearer of the good news of the message of Yusuf.

Ibn Abbas said: It means: the messenger who was Judah ibn Ya'qub.

Ibn Mas'ud said: The bearer of the good news came before the caravan.

As-Suddi said: Judah said: I went with the shirt stained with blood to Ya'qub and told him that Yusuf had been eaten by the wolf. Today, I go to him with the shirt to tell him that Yusuf is alive; so I make him rejoice as I have anguished him.

Ibn Abbas said: Judah carried the shirt before them and got out barefooted and without usual covering, running till he reached his father. He had seven loaves of bread that he did not consume as a whole, although the distance was eighty farsakh.

Juwaybir narrated on the authority of Ad-Dahhak, from ibn Abbas, he said: The bearer of the good news was Malik ibn Dhu'r, a man belonging to the people of Madyan[1].

﴿he cast it﴾; meaning the bearer of the good news cast Yusuf's shirt ﴿over his face﴾; over Ya'qub's face ﴿so he returned once again seeing﴾; regained his sight after having got blind.

(1549) Ibn Fanjawayh reported to me that Abu Bakr Al-Qati'i narrated that Abdullah ibn Ahmad ibn Hanbal narrated that Abu Abdullah As-Sulami narrated to me saying: I heard Yahya ibn Sulaym say from the ones he mentioned: Ya'qub was the most noble man on the earth before the angel of death (Peace be upon both of them), and that the angel of death asked his Lord to permit him come to Ya'qub, so Allah permitted him. He came to Ya'qub, so Ya'qub said to him: O angel of death! I ask you by the One Who has created you, have you taken the soul of Yusuf among the souls you have taken? The angel of death replied to him: No. Then the angel of death said: O Ya'qub, shall I teach you some words! Ya'qub said: Yes. The angel of death said: Say O Possessor of durable grace that never comes to an end or be counted by anyone other than You! Yahya ibn Sulaym said: So Ya'qub supplicated Allah with these words at that night, so the shirt was casted on his face and he regained his sight before the dawn broke[2].

Ad-Dahhak stated: Ya'qub regained his sight after blindness, regained strength after weakness, youth after senility and delight after grief.

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(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Juwaybir.
- What is stated in (Jami' Al-Bayan) by Al-Tabari 16/259 through the route of Juwaybir from Ad-Dahhak is that: He is Yahudha ibn Ya'qub. See also: (Ma'alim Al-Tanzil) by Al-Baghawi 4/276.

(2) **(1549) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; it includes an unknown man and Yahya ibn Sulaym who is saduq (truthful) but poor memorizer.

The authentication of Hadith:
- It was reported by Ahmad in (Az-Zuhd) (P. 78 – 79), and ibn Abu Ad-Dunya in (Al-Faraj ba'd Ash-Shiddah) (P. 39). Both reported through the route of Yahya ibn Sulaym. And it belongs to Israeliyyat.

﴿Did I not tell you that I truly know from Allah what you do not know?﴾; about Yusuf's being alive and that Allah will combine us:

(Qur'an 12:97) So ﴿They said﴾ thereupon: ﴿O our father! Pray for the forgiveness of our sins. We have certainly been sinful﴾.

(Qur'an 12:98) ﴿He said﴾; Ya'qub said: ﴿I will pray to my Lord for your forgiveness﴾.

(1550) Abu Bakr Al-Jawzaqi informed us that Abd Al-Wahid Al-Arghiyani narrated that Al-'Anqazi narrated on the authority of Khallad Al-Saffar, from Amr ibn Qays: ﴿I will pray to my Lord for your forgiveness﴾, he said: Ya'qub meant he would do so in seclusion at night(1).

Most interpreters said: Ya'qub delayed his supplication for them till the last hours of the night; because supplication at this time is not blocked from Allah, Exalted is He.

When the time comes, Ya'qub stood for prayer during the last hours of the night before daybreak. When he finished prayer, he raised his hands supplicating Allah, the Almighty and Sublime, and said: O Allah forgive me for my melancholy and impatience for losing Yusuf and forgive my sons for their misdeed against their brother Yusuf. So Allah, Exalted is He, revealed to him: I forgive you and them all.

Muharib ibn Dithar said: I have an uncle who used to come to the masjid, I passed by the house of Abdullah ibn Mas'ud so I heard him say: O Allah You called me so I responded to You, and You commanded me so I obeyed You, and this is the time before daybreak, so forgive me. Therefore, I asked him about that, he said: Ya'qub delayed his supplication for his sons to the time before daybreak by saying: ﴿I will pray for your forgiveness﴾.

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(1) **(1550) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; no Jarh or Ta'dil was mentioned about Al-Arghiani, and Khallad ibn Isa who is la ba-as bihi (acceptable).

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/262 and ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2200. Both reported through the route of Amr ibn Muhammad, from Khallad. And its chain of transmitters is Sahih.

‘Ikrimah narrated on the authority of ibn Abbas, from the Messenger of Allah (PBUH) concerning ﴿He said I will pray for your forgiveness﴾; meaning (till Friday night comes).

Wahb said: Ya’qub used to supplicate Allah to forgive his sons every Friday night for more than twenty years. Tawoos said: Ya’qub delayed the supplication for his sons to the time before daybreak at Friday night so it occurred at the night of ‘Ashura.

(1551) Ibn Fanjawayh reported to me that Ubayd Allah ibn Muhammad ibn Shanabah narrated that Ahmad ibn Al-Saqr ibn Thawban Al-Basri narrated that Ishaq ibn Ziyad Al-Ayli narrated that Al-Fadl ibn Humayd Al-Baghdadi narrated that Damrah ibn Rabi’ah narrated on the authority of Rajaa ibn Abu Salamah, from ‘Ata’ Al-Khurasani that he said: Needs are fulfilled easier when they are demanded from the youth than from the old men. Do not you see Yusuf’s words to his brothers: ﴿There is no blame on you today﴾ whereas Ya’qub’s words (PBUH) to them were: ﴿I will pray to my Lord for your forgiveness﴾[1].

(1552) Ibn Fanjawayh informed me that Al-Baqirhi narrated that Al-Hasan ibn ‘Ulwayh narrated that Ismael ibn Isa narrated that Ishaq ibn Bishr narrated on the authority of Abu Al-Hasan, Al-Mula’i, from Al-Sha’bi that he said concerning the verse: ﴿I will pray to my Lord for your forgiveness﴾; Ya’qub said: I will ask Yusuf first if he forgive you, then I will pray to my Lord for your forgiveness ﴿He ˹alone˺ is indeed the All-Forgiving, Most Merciful﴾[2].

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(1) **(1551) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes some that I did not find, Damrah and ‘Ata’ are truthful.

The authentication of Hadith:
- It was reported by Abu Nu’aym in (Hilyat Al-Awliya’) 5/196 and Al-Mizzi in (Tahdhib Al-Kamal) by Al-Mizzi 20/113.

(2) **(1552) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak.

The authentication of Hadith:
- See: (Al-Jami’ li-Ahkam Al-Qur’an) by Al-Qurtubi 9/263 and (Ma’alim Al-Tanzil) by Al-Baghawi 4/277.

It was narrated that Ya'qub said to the bearer of the good news of Yusuf's being alive: How is Yusuf? He replied to him: Yusuf is the king of Egypt. Ya'qub said: What shall I do with reign? Which religion do you find him embracing? He said: The religion of Islam. Ya'qub said: Now Allah's favor is completed.

Al-Thawri said: When Ya'qub and Yusuf (Peace be upon both of them) met, they hugged each other and cried. So Yusuf said: O my father, you cried over losing me till you got blind. Do not you know that we will be assembled on the Doomsday? Ya'qub said: Yes, but I feared that you might have been deprived of your religion so that we could not meet.

It was said: Yusuf had sent supplies over two hundred camels with the bearer of the good news to Ya'qub (PBUH), and he asked Ya'qub to come to him with his all family. So Ya'qub prepared to get out to Egypt. When Ya'qub approached Egypt, Yusuf asked his king to permit him receive Ya'qub. So Yusuf and the king went out at the head of four thousand soldiers with the people of Egypt to receive Ya'qub. Ya'qub was leaning on Judah, when he saw the horses and people, he said to Judah: Is this the pharaoh of Egypt? Judah said: No, this is your son. When Ya'qub and Yusuf approached each other, Yusuf was about to greet Ya'qub first but he was prevented to do so. Ya'qub was more proper and better than him to begin greeting. So Ya'qub said: Peace be upon you, O remover of sorrow. That is in the verse of Allah, Exalted is He:

(Qur'an 12:99) "When they entered Joseph's presence, he received his parents ˹graciously˺ and said, ﴿Enter Egypt, Allah willing, in security.﴾". If it was said: How did Yusuf tell them: Enter Egypt, Allah willing, in security, after they had already entered there? And Allah, Exalted is He, tells us in the Qur'an that when they entered upon Yusuf and he placed his parents near himself, he told them these words? The answer is: Yusuf (PBUH) said to them these words when he received them before their entrance to Egypt as mentioned above.

Some said: The verse includes advancing and deferring. This exception refers to the words of Ya'qub (PBUH) to his sons: ﴿I will pray to my Lord for your forgiveness﴾; meaning: I will supplicate my Lord to forgive you if Allah

wills, He is indeed the All-Forgiving, Most Merciful. When they entered upon Yusuf, he placed his parents near himself and told: Enter Egypt in security.

(Qur'an 12:100) ﴿Then he raised his parents to the throne﴾. And this is the meaning suggested by ibn Jurayj.

On the other hand, some said: The exception refers to security not entrance, like the words of Allah, Exalted is He: ﴿you will surely enter the Sacred Mosque, in security﴾ (Qur'an 48:27). And as the words of the Messenger of Allah (PBUH) upon entering graves: (if Allah wills we shall join you) so the exception refers to joining them, not to death.

It was said: (if) here has the same meaning as in the verse of Allah, Exalted is He: ﴿and give up outstanding interest if you are ˹true˺ believers﴾ (Qur'an 2:278), the verse: ﴿for you will have the upper hand, if you are ˹true˺ believers﴾ (Qur'an 3:139) and the verse of Allah, Exalted is He: ﴿if they desire chastity﴾ (Qur'an 24:33).

Ibn Abbas said: Prophet Yusuf said: in security; because people in the past were fearing the kings of Egypt, and were entering Egypt only under their protection.

As for the words of Allah, Exalted is He: ﴿he received his parents ˹graciously˺﴾, ibn Ishaq commented: It means: his father and mother.

On the other hand, others said: It means: his father and maternal aunt, Layya. Raheel, Yusuf's mother, died just after giving birth to Benjamin, so he was called son of the bereaved. Then Ya'qub married her sister Layya, so the maternal aunt is called a mother, just as the uncle is called a father in the verse of Allah, Exalted is He: ﴿We will ˹continue to˺ worship your God, the God of your fathers—Abraham, Ishmael, and Isaac﴾ (Qur'an 2:133).

Ishaq ibn Bishr transmitted on the authority of Saeed ibn Al-Hasan: Raheel, Yusuf's mother, was given life after death and got out from her grave to bow to him in prostration to make his dream real.

﴿Then he raised his parents to the throne﴾: It means: he let them sit on it.

On the other hand, ibn Ishaq said: It means: he raised their hands. ﴿and they all fell down in prostration to him﴾; meaning Ya'qub, Yusuf's maternal aunt and his brothers. The usual greeting of people at that time was to fell down in prostration. However, it is not meant to put foreheads on the ground; for that is not allowed to be done before anyone other than Allah, the Almighty and Sublime. Rather, it is meant to bow and be humble as a way of greeting and glorifying submission, not as a way of worshipping and praying.

The Arabic word (Sujood); to fell down in prostration, originally means in Arabic language: humbleness and submissiveness.

Tha'lab said about the Qur'anic Arabic word (Kharro): It means to pass by or turn to not to fell down to the ground. Likewise, Allah, the Almighty and Sublime, says: ﴿do not fall upon them deaf and blind﴾ (Qur'an 25:73); Allah means: do not turn a deaf ear and a blind eye to them. So it also means here to turn to.

It was narrated on the authority of ibn Abbas: The word ﴿to him﴾ in the verse ﴿and they all fell down in prostration to him﴾ means to Allah, Exalted is He.

﴿he said﴾; thereupon, Yusuf's skin shivered and he said: ﴿O my dear father! This is the interpretation of my old dream. My Lord has made it come true﴾. His words had been: ﴿Indeed I dreamt of eleven stars﴾.

Scholars differed about the period of Yusuf's absence from Ya'qub (Peace be upon both of them). Al-Kalbi said: It was twenty-two years. Salman Al-Farisi said: It was forty years. Abdullah ibn Mas'ud said: It was ninety years.

(1553) Ibn Fanjawayh reported to us that Harun ibn Muhammad ibn Harun narrated that Muhammad ibn Abd Al-'Azeez narrated that Sahl ibn Bakkar narrated that As-Sari ibn Yahya narrated on the authority of his father: It was seventy-seven years[1].

Al-Hasan said: Yusuf was thrown into the well when he was seventeen years old. He was away from his father for eighty years and lived for twenty-

(1) **(1553) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes some that I did not find.

three years after meeting Ya'qub once again. Yusuf died at the age of one hundred and twenty.

In the Torah: It was stated that Yusuf died at the age of one hundred and ten. In Musnad Ishaq ibn Bishr: Yusuf died at the age of one hundred and seven. Ibn Ishaq said: The period of Yusuf's absence from his father was eighteen years.

Yusuf had two sons called Al-'Azeez Ephraim and Misha and a daughter called Rahmah, Ayyub's wife.

The period between Yusuf and Moses (Peace be upon both of them) was four hundred years.

As for the words of Allah, Exalted is He: ﴿He was truly kind to me when He freed me from prison﴾, Yusuf did not say from the well, out of his nobility in order not to remind his brothers of their misdeed against him.

And it was also said in this regard: He did not mention his getting out of the well here because Allah's blessing upon him of being freed from prison was greater than that of being rescued of the well. That's because his being cast in the well was for being envied by his brothers, whereas his being imprisoned was a reward from Allah, Exalted is He.

﴿and brought you all from the desert﴾; that was because Ya'qub and his sons were Bedouins and shepherds. The Arabic word "Badw", which means Bedouins, is a noun. Its verb form is "Bada" in the past tense, "Yabdu" in the present tense and "Bodowan" if ones becomes a desert dweller.

﴿after Satan had ignited rivalry between me and my siblings﴾; Satan had caused a rift between me and my siblings. ﴿Indeed my Lord is subtle﴾; of mercy and competence of causing things happen ﴿in fulfilling what He wills﴾. He knows well the details and facts of everything ﴿Surely He ⌜alone⌝ is the All-Knowing, All-Wise﴾.

(1554) Ibn Fanjawayh narrated to me that Harun ibn Muhammad ibn Harun Al-Attar narrated to him that Muhammad ibn Abd Al-'Azeez narrated

that Saeed ibn Nusayr narrated that Ismael ibn Abd Al-Kareem narrated on the authority of Abd Al-Samad, from his father, from Wahb who said: They entered, meaning: Ya'qub and his sons entered Egypt and they were seventy-two men and women, among which six hundred thousand and more than seventy five hundred men – aside from the offspring and old men – got out with Moses and the warriors. The offspring was one million and two hundred thousand besides the warriors(1).

Historians said: Ya'qub (PBUH) lived in Egypt after meeting his two sons for twenty-four years in abundance and prosperity. Then he died there. When he was about to die, he willed his son Yusuf to transfer his dead body to be buried with his father Ishaq. Yusuf did so, he buried him in the Levant then he turned back to Egypt.

Saeed ibn Jubayr said: Ya'qub was transferred in a coffin to Jerusalem. He died on the same day of Esau's death, so both were buried in the same grave. Consequently, the Jewish transferred their dead to Jerusalem. Ya'qub and Esau were born at the same time and buried in the same grave. Both were one hundred and forty-seven years old.

It was said: When Allah blessed Yusuf in his affairs, reunited him with his family, granted him what he desired, made his dream come true, and was bestowed much wealth and comfort, he knew that this would not last forever and it was inevitable to leave it. So he wished a pleasure better than it, he yearned for the Paradise and desired to die. He supplicated his Lord to cause his death. He was the only Prophet who desired death.

So he said: (Qur'an 12:101) ﴿My Lord! You have surely granted me authority﴾; meaning the reign of Egypt ﴿and taught me of the interpretation

(1) **(1554) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes Muhammad ibn Abd Al-'Azeez who is unknown to me, Harun ibn Muhammad and Ma'qil ibn Munabbih whom I did not find.

The authentication of Hadith:
- Al-Tabari reported likewhich in (Jami' Al-Bayan) 16/276 from ibn Mas'ud, Abdullah ibn Shaddad and Masrouq.

of narratives﴾; the interpretation of dreams ﴿Originator of the heavens and the earth﴾; Creator and Inventor of both of them. ﴿You are my Guardian in this world and the Hereafter﴾; my Helper and the One in charge of my affairs ﴿Allow me to die as one who submits and join me with the righteous﴾; with my fathers, the Prophets.

So Allah, Exalted is He, caused him to die being good and blessed and he was buried in the Nile inside a marble box.

The reason for which was that when Yusuf died, people quarreled for all of them wanted him to be buried in his grave wishing to be blessed with him. They all had the same thought till they were about to fight each other. Then, they agreed to bury him in the Nile so that water passed by him then spread all over Egypt. Accordingly, they all participated in burying him with the same share.

Salih Al-Murri related on the authority of Yazeed Ar-Raqqashi, from Anas ibn Malik who said: When Allah, the Almighty and Sublime, reunited Ya'qub with his family, Ya'qub's sons secluded themselves in private talk. They said to each other: Do you not know what you have done to the old man Ya'qub and Yusuf? They said: Yes.

They said: Then if Ya'qub and Yusuf forgive you, so how will it be when your Lord does? Accordingly, they agreed to come to the old man Ya'qub beside which Yusuf was sitting and they said: O our father, we come to you for a matter that we have never encountered or been afflicted with before.

So they aroused him, and the Prophets (Peace be upon all of them) are known to be the most merciful of mankind. So Ya'qub said: O my sons, what is wrong with you? They said: Do not you know the wrong we have done to you and to our brother Yusuf? Ya'qub and Yusuf said: Yes. Ya'qub's sons said: Do not you forgive us? They said: Yes. Ya'qub's sons said: Your forgiveness will not avail us if Allah, Exalted is He, does not pardon us. Ya'qub said: O my sons, what do you want? They said: We want you to supplicate Allah, Exalted is He, for us. If Allah reveals to you that He pardons us for what we have committed,

we will be pleased and our hearts will be reassured. Otherwise, we will never feel pleased in the worldly life.

So old man Ya'qub stood up and faced the qiblah. Yusuf stood behind his father and Yusuf's brothers stood behind both of them humbly and submissively. Ya'qub began to supplicate Allah and Yusuf said Amen. However, the supplication for them was not responded for twenty years.

Salih Al-Murri said: Twenty years after supplicating Allah, Gabriel descended to Ya'qub (PBUH) and said: Indeed, Allah, Exalted is He, sent me to you to give you good tidings of responding to your supplication for your sons, He has pardoned them for what they had committed, and He abolished their covenants of prophethood subsequent to you.

(Qur'an 12:102) ﴿That﴾; what I mentioned and related to you. ﴿is from the stories of the unseen which We reveal to you﴾; had it not been for the Prophet's (PBUH) being informed of that by Allah, Exalted is He, you would not have known so. ﴿And you were not with them﴾; O Muhammad, you were not present with Ya'qub's sons. ﴿when they ˹all˺ made up their minds﴾; planned and decided to cast Yusuf into a pit. ﴿and when they plotted﴾; against Yusuf.

(Qur'an 12:103) ﴿And most people﴾ O Muhammad – ﴿no matter how keen you are﴾ – on their belief ﴿will not believe﴾.

(Qur'an 12:104) ﴿even though you are not asking them for it﴾; for conveying the message of Islam and calling them to worship only Allah, the Almighty and Sublime ﴿for a reward﴾; a recompense ﴿It is﴾; the Qur'an and revelation ﴿only a reminder﴾; a preachment ﴿to the whole world﴾.

(Qur'an 12:105) ﴿How many﴾; there are many ﴿sign﴾; preachment and significance ﴿in the heavens and the earth do they pass by with indifference !﴾; do not give thought to it or be warned and learn a lesson of it.

(1555/a) Ibn Fanjawayh reported to us that Talhah ibn Muhammad ibn Ja'far and Ubayd Allah ibn Ahmad ibn Ya'qub narrated that Abu Bakr ibn Mujahid narrated that Al-Hasan ibn Al-Abbas narrated that Ahmad ibn

Yazeed narrated that ‘Awn ibn Al-Hakam narrated on the authority of Abu Muhammad Al-Mu’allim, from Al-Harith ibn Qudamah, from ‘Ikrimah that he recited (waalardu yamurroona AAalayha) – ﴿and the earth do they pass by﴾ – instead of (waalardi)[1].

(1555/b) Transmitting on the authority of Abu Bakr ibn Mujahid, Abd Al-’Azeez ibn Muhammad reported to me: my father narrated to us that Muhammad ibn Umar narrated: I heard Amr ibn Faid recite: (Wakaayyin min ayatin fee alssamawat) – ﴿How many a sign in the heavens﴾ – then he paused, then he recited: (waalardu yamurroona AAalayha)[2].

(1556) On the authority of ibn Mujahid, Muhammad ibn Yahya Al-Kisa’i narrated to me on the authority of Abu Al-Harith, from Abu ‘Umarah, he said: Ali ibn Mansur As-Sulami narrated to me: Abu Hamzah Al-Thumali narrated to us on the authority of As-Suddi that he recited: (waalarda yamurroona AAalayha) he said it means: They pass on the earth[3].

(1557) On the authority of ibn Mujahid, Ishaq Al-Harbi narrated that Abu Hudhayfah narrated that Sufyan narrated: in the recitation of Abdullah: (Wakaayyin min ayatin fee alssamawati waalarda yamshoona AAalayha);

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(1) **(1555/a) The assessment of the reliability of the chain of transmitters:**
- Its chain includes some that I did not know. Ahmad ibn Yazeed is not acceptable by Abu Hatim.

The authentication of Hadith:
- It was stated by ibn Sidah in (I’rab Al-Qur’an) 6/41 and ibn ‘Atiyyah in (Al-Muharrir Al-Wajeez in Tafsir Al-Kitab Al-Aziz) 3/285.

(2) **(1555/b) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes ibn Faid who is Matruk and some whom I did not find.

(3) **(1556) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for it includes Abu Hamzah Al-Thumali who is rafidi (Some Sunni labeled all Shi’a as “Rafidi” because they refuse the caliphate of the first caliphs) and weak.

The authentication of Hadith:
- See: (Al-Muhtasib) by ibn Jinni 1/349 and (Mukhtasar fi Shawadh Al-Qur’an) by ibn Khalawayh (65).

﴿How many a sign in the heavens and the earth do they walk through﴾[1].

Allah, the Almighty and Sublime, says: (Qur'an 12:106) ﴿And most of them do not believe in Allah without associating others with Him ⌜in worship⌝﴾.

(1558) Abdullah ibn Hamid reported to us, Muhammad ibn Ya'qub reported to us, Al-Hasan ibn Ali ibn 'Affan narrated, Abu Osama narrated, Nadr ibn Abd Al-'Azeez narrated on the authority of 'Ikrimah concerning the verse of Allah, Exalted is He: ﴿And most of them do not believe in Allah without associating others with Him ⌜in worship⌝﴾ he said: In their belief, when they were asked: Who created the heavens and earth? They replied: Allah. And if they were asked: Who sends down rain? They replied: Allah. Then they associate others with Allah in worship[2].

(1559) Abdullah reported to me, Hamid ibn Muhammad reported to us, Muhammad ibn Yunus narrated, Abdullah ibn Salih narrated, Israel narrated on the authority of Jabir: Concerning the verse of Allah, Exalted is He: ﴿And most of them do not believe in Allah without associating others with Him ⌜in worship⌝﴾, 'Ikrimah and 'Amir said: They do not believe in Allah that He is their Lord, and He created them but they worship anything other than Allah[3]. This is the interpretation of most interpreters.

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(1) **(1557) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for Sufyan did not see ibn Mas'ud.

The authentication of Hadith:
- See: (Al-Muhtasib) by ibn Jinni 1/350 and Al-Tabari in (Jami' Al-Bayan) 16/285.

(2) **(1558) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; no Jarh or Ta'dil was mentioned about sheikh of the compiler.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/386.

(3) **(1559) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Jabir Al-Ju'fi and Muhammad ibn Yunus who are weak.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/386 through the route of Israel.

Juwaybir narrated on the authority of Ad-Dahhak, from ibn Abbas, he said: This verse was revealed regarding the Talbiyah of the Arab polytheists for they used to say in the Talbiyah: You have no partner, except a partner over which You possess mastery but he does not possess mastery over You.

So Allah, Exalted is He, revealed: ﴿And most of them do not believe in Allah without associating others with Him ⌜in worship⌝﴾; meaning: in Talbiyah.

It is also said: When the polytheists heard the verses prior to this verse, they said: We believe in Allah who created these things but we claim that He has a partner. So Allah revealed this verse.

'Ata' said: This verse was revealed for supplication; as the disbelievers forgot their Lord in times of ease and prosperity but if they were afflicted, they supplicated him sincerely. This is explained in the verse of Allah, the Almighty and Sublime: ﴿and they assume they are doomed, they cry out to Allah ⌜alone⌝ in sincere devotion …﴾ (Qur'an 10:22), His verse: ﴿Whenever someone is touched by hardship, they cry out to Us﴾ (Qur'an 10:12), and His verse: ﴿And when touched with evil, they make endless prayers ⌜for good⌝﴾ (Qur'an 41:51).

Some semanticists said: The verse means: most of them do not believe in Allah without being polytheists before. Likewise is the verse of Allah, the Almighty and Sublime: ﴿⌜Imagine⌝ how many peoples We destroyed before them, who were far mightier than them﴾ (Qur'an 50:36); meaning: The people We destroyed were far mightier than those ones.

Moreover, it is said: This verse was revealed for the story of the smoke. When the smoke came over people of Makkah during the years of sterility, they said: ﴿Our Lord! Remove ⌜this⌝ torment from us, ⌜and⌝ we will certainly believe﴾ (Qur'an 44:12); so that was their belief, and their polytheism was that they reverted to disbelief after the removal of torture. This is shown in the words of Allah: ﴿you will return ⌜to disbelief⌝﴾ (Qur'an 44:15) and return cannot occur without beginning first, and Allah knows best.

Commenting on the verse of Allah, Exalted is He: (Qur'an 12:107) ﴿Do they then feel secure from the coming against them of the covering veil of the torment of Allah﴾, ibn Abbas said: The Qur'anic Arabic word (ghashiyah): "covering veil" means here a great aspect.

Mujahid said: It means: A torment that will overwhelm them. Likewise is Allah's verse: ﴿on the Day the punishment will overwhelm them from above them and from below their feet﴾ (Qur'an 29:55).

Qatadah said: It means fighting.

Ad-Dahhak said: It means thunderbolts and calamities.

﴿or that the Hour will not come upon them suddenly﴾; the Day of Resurrection "while they do not perceive?" they do not feel that they are resurrected.

Ibn Abbas said: The blast will sound upon people while they are in their markets.

(Qur'an 12:108) ﴿Say﴾; O Muhammad. ﴿This is﴾; Islam that I call for and follow ﴿my way﴾; my Sunnah and method. This was interpreted by ibn Zayd. Ar-Rabi' said: It means: my call for Islam. Ad-Dahhak said: It means: my invocations. Muqatil said: It means: my religion. Similar to this verse is the verse of Allah, the Almighty and Sublime: ﴿Invite to the Way of your Lord with wisdom﴾ (Qur'an 16:125); to the religion of Allah.

﴿I invite to Allah with insight﴾; argument and certainty. It is said in Arabic language: someone is insightful in something means: certain about doing something. ﴿I and those who follow me﴾; those who trust and believe in me, and they also call to Allah, the Almighty. This is the interpretation of Al-Kalbi and ibn Zayd. Both said: It is due for those who follow the Prophet (PBUH) to call for what he has called for, remind of the Qur'an and preachment, and forbid sinful deeds.

It was also said: It means that the Prophet says: I as well as those who follow me have insight. Ibn Abbas said: It means: The companions of Muhammad (PBUH) were following the best way and the straightest guidance. They are symbols of knowledge, treasure of belief and soldiers of the Most Merciful.

﴿And Glory be to Allah﴾; and say Glory be to Allah to glorify Allah against what they associate with Him. ﴿and I am not one of the polytheists﴾.

Allah, the Almighty and Sublime, says: (Qur'an 12:109) ﴿We only sent before you﴾; O Muhammad. ﴿men﴾; not angels. ﴿inspired by Us from among the people of each society﴾; meaning from among the people of cities rather than the people of deserts; because the earlier are fairer, better, more forbearing and reasonable.

﴿So have they not traveled﴾; the polytheists denying your prophethood. ﴿through the land to see what was the end of those ˹destroyed˺ before them?﴾; the end of the denying nations prior to them so that they may learn a lesson.

﴿And surely the ˹eternal˺ Home of the Hereafter is far better for those mindful ˹of Allah˺﴾; Allah, Sublime is His praise says: This is our reward in the worldly life for Our allies that we rescue them from the torment if it descends and what is in the Hereafter is better for them.

So the verse does not include what we have mentioned because the verse is sufficient; for it implies the interpretation mentioned above. The "Home" is added to the "Hereafter" due to the difference of their terms, like the verse of Allah, Exalted is He: ﴿Verily, this! This is an absolute Truth with certainty﴾ (Qur'an 56:95).

﴿Will you not then understand?﴾; so that they will believe in Allah.

(Qur'an 12:110) ﴿until when the messengers despaired and their people thought the messengers had been denied, Our help came to them ˹at last˺﴾. Reciters differed about the utterance of Allah's word (kuthiboo), which means had been denied, in the passive voice.

Uttering it as (kuthiboo) is the recitation of Ali ibn Abu Talib, ibn Abbas, ibn Mas'ud, Ubayy ibn Ka'b, Saeed ibn Jubayr, Abu Abd Ar-Rahman As-Sulami, 'Ikrimah, Ad-Dahhak, 'Alqamah, Masrouq, Al-Nakha'i, Abu Ja'far Al-Madani, Muhammad ibn Ka'b, Al-A'mash, Talhah ibn Musarrif, Isa ibn Umar Al-Hamdani, Abu Ishaq Al-Subay'i, ibn Abu Layla, 'Asim, Hamzah, Ali ibn Al-Husayn and his son Abu Ja'far Muhammad and his son Ja'far ibn Muhammad, Zayd ibn Ali, Muhammad ibn Abdullah ibn Al-Hasan and Abdullah ibn Muslim ibn Yasar.

In addition, Al-Kisa'i and Abu Ubayd recited it likewise, and it was also narrated on the authority of the Prophet (PBUH) as such. On the other hand, others recited it as (kaththaboo); (denied) in the active voice. It is the recitation of 'Aisha, ibn Hurmuz Al-'Araj, Nafi', Az-Zuhri, 'Ata' ibn Abu Rabah, Abdullah ibn Katheer, Abdullah ibn Al-Harith, Abu Al-Rajaa, Al-Hasan, Qatadah, Abu Amr, Isa, Sallam, Amr ibn Maymoun and Ya'qub. It was also narrated on the authority of the Prophet (PBUH) as such.

When it is recited as (kuthiboo) in the passive voice, it means: When the messengers despaired that their people would believe in Allah, and their people thought that the messengers had not been truthful with them regarding the threat of torment.

Hammad ibn Zayd narrated on the authority of Shu'ayb ibn Al-Habhab, from Ibrahim ibn Abu Hurrah Al-Jazri, he said: I prepared food and invited some of our companions, among which was Saeed ibn Jubayr. I sent to Ad-Dahhak ibn Muzahim inviting him but he refused to come. So I went to him and did not let him till he accompanied me.

He said: A young man from Quraysh asked Saeed ibn Jubayr: O Abu Abdullah, how do you recite this word? For when I pass by it, I wish I had not started reciting this Surah ﴿until when the messengers despaired and their people thought the messengers had been denied, Our help came to them ⌜at last⌝﴾. He said: Yes. It means: when the messengers despaired that their people would trust them, and those to whom the messengers were sent thought that the messengers were not truthful.

He said: Then Ad-Dahhak commented: "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If I travel to Yemen just to get this explanation, it will still be worth it.

Some scholars said: This verse – if it is recited like this (kuthiboo), in the passive voice – means: when the messengers despaired that their people would believe in Allah and the messengers thought that they had not been given the truth regarding attaining the promised help. This is the narration of ibn

Abu Mulaykah on the authority of ibn Abbas, he said: The messengers were humans so they weakened and despaired that they did not get what they had been promised, then he recited the verse of Allah, the Almighty and Sublime: "until ˹even˺ the Messenger and the believers with him cried out, ﴿When will Allah's help come?﴾" (Qur'an 2:214).

When it is recited as (kaththaboo) in the active voice (had denied), the verse means: until when the messengers despaired that their people would believe in them. ﴿messengers thought﴾ means: messengers were convinced that their nations had denied them, thereupon Our help came to them. On this ground, ﴿thought﴾ here means: acquaintance and certainty. And this was the meaning of Qatadah's words.

Some scholars said: The meaning of the verse if it recited as such is: until when the messengers despaired that the people who denied them would believe them, and the messengers thought that the people who had trusted and believed in them denied them and reverted from their religion; for they saw that the respite for help was long, Our help came to them. And this was the meaning of the words of 'Aishah (May Allah be pleased with her).

Mujahid recited it as (kathabo). It has two interpretations:

First interpretation: until when the messengers despaired that the disbelievers among their nation would not be tormented, (and their nations thought) that the messengers had not been truthful, Our help came to the messengers.

Second interpretation: until when the messengers despaired that their people would believe in Allah, and the messengers thought that their people had denied and invented a lie about Allah with their disbelief. The meaning of "thought" here is: certainty. And Allah knows best.

﴿We then saved whoever We willed﴾; upon the descending of torment, saving the obedient believers. ﴿and Our punishment is never averted from the wicked people﴾; meaning the polytheists.

Reciters differed in Allah's word: (Fanujji) ﴿We then saved﴾. The common reciters read it as (Fanunajji) which means: We do so for them: active voice.

Al-Kisa'i recited it as (Fanujji): passive voice. 'Asim (and ibn 'Amir) recited it likewise, following the rule of the subject is not named. Abu Ubayd chose this recitation; for it is mentioned as such in Uthman's Mushaf and the rest of the Mushafs in countries.

Ibn Muhaysin recited it as (Fanaja); a past tense verb in the active voice. Thus, ﴿whoever﴾ in the recitation of 'Asim and ibn Muhaysin is the subject of the passive voice whereas in the recitation of the rest it is an object.

(Qur'an 12:111) ﴿In their stories﴾; in the news of Yusuf and his brothers ﴿there is truly a lesson﴾; a preachment ﴿for people of reason﴾. ﴿This message cannot﴾; the Qur'an ﴿be a fabrication,﴾ ﴿rather ˹it is˺ a confirmation of previous revelation﴾; a confirmation of the Holy Books prior to the Qur'an ﴿a detailed explanation of all things﴾; all things that Allah's worshippers need ﴿a guide, and a mercy for people of faith﴾.

Surat Ar-Ra'd (The Thunder) Makki

It is composed of three thousand five hundred and six letter, eight hundred and fifty-five words, forty-three verses.

(1560) Abu Al-Hasan Muhammad ibn Al-Qasim ibn Ahmad Al-Farisi reported to me, Abu Amr Ismael ibn Nujayd ibn Ahmad ibn Yusuf As-Sulami narrated that Abu Abdullah Muhammad ibn Ibrahim ibn Saeed Al-Boushanji narrated that Saeed ibn Hafs narrated: I read before Ma'qil ibn Ubayd Allah, from 'Ikrimah ibn Khalid, from Saeed ibn Jubayr, from ibn Abbas, from Ubayy ibn Ka'b, he said: The Messenger of Allah (PBUH) said: (Whoever recites this Surah will be given a reward which is ten times as much of the clouds in the past, present and future and will be made on the Day of Resurrection from among those who fulfil the covenant of Allah)[1]. (Note: This Hadith is Mawdu'.)

Commenting on the verse of Allah, the Almighty and Sublime: In the name of Allah, the Entirely Compassionate, the Especially Merciful (Qur'an 13:1) ﴿Alif-Lãm-Mĩm-Ra﴾, ibn Abbas said: It means: I am Allah know and see.

﴿These are the verses of the Book﴾; means: Those are the tales that were related to you through the verses of Torah, Bible and the previous Books.

﴿And what has been revealed to you﴾; means: This Qur'an that has been revealed to you ﴿from your Lord is the truth﴾; the Qur'an is the truth so hold fast to it and put it into effect. This is the interpretation of Mujahid and Qatadah.

It may also mean: Those are the verses of the Book and the verses of what has been revealed to you, then He began: ﴿the truth﴾ which means: That is the truth. Similar to this is the word of Allah, Exalted is He: ﴿while they know. The truth﴾ (Qur'an 2:146, 147); means: That truth.

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(1) **(1560) The assessment of the reliability of the chain of transmitters:**
- It is Mawdu'.

The authentication of Hadith:
- It is previously mentioned.

Ibn Abbas said: He meant with the Book the Qur'an. On this ground, the meaning of the verse is: These are the verses of the Qur'an. Then He said: This Qur'an which has been revealed to you from your Lord is the truth.

Al-Farra' said: If you wish, you can say that the word ﴿what﴾ is an attribute for ﴿the Book﴾ – even if the word ﴿what﴾ is preceded by ﴿and﴾ – just as you say: We know this narration from Abu Hafs and Al-Farouk, while you intend Umar ibn Al-Khattab (May Allah be pleased with him).

﴿but most people do not believe﴾; Muqatil said: This verse was revealed for the polytheists of Makkah when they said: Indeed, Muhammad says the Qur'an of his own accord.

Then Allah showed the signs of His Lordship and evidences of His competence, so He, Exalted is He, said: (Qur'an 13:2) ﴿It is Allah Who has raised the heavens﴾. This verse is one of one hundred and eighty verses which are answers to the question asked by the polytheists to the Messenger of Allah (PBUH): What are the deeds of the Lord you worship?

﴿without pillars—as you can see﴾; the Arabic word (AAamadin) means pillars that support a construction.

Scholars differed concerning the meaning of this verse: some negated the existence of pillars at all and said: Allah raised the heavens without pillars. This is the most proper interpretation.

Juwaybir said on the authority of Ad-Dahhak, from ibn Abbas: The verse means that the heavens have not pillars that support them or a tie above them.

Hammad ibn Salamah narrated on the authority of Iyas ibn Mu'awiyah: The heaven is domed above the earth.

Others said: It means that Allah is the One Who raised the heavens with His pillars, but you do not see them. So they asserted the existence of pillars and negated seeing them.

Al-Farra' said: Whoever interprets as such, follows the approach of the Arabs of advancing negation from the last word to the beginning.

﴿then established Himself on the Throne﴾; He rose above it, and it was interpreted before.

﴿He has subjected the sun and the moon﴾; He tamed them for the advantage of His mankind and worshippers.

﴿each orbiting for an appointed term﴾; this appointed term is the end of the worldly life and the coming of the Hour – Day of Resurrection – when the sun is wrapped up, the moon darkens and the stars fall, dispersing. Ibn Abbas said: the "appointed time" is meant for the levels and mansions of the sun and the moon they end to them but do not overstep them.

﴿He conducts the whole affair﴾; Mujahid said: It means: He judges it Alone.

﴿He makes the signs clear so that you may be certain of the meeting with your Lord﴾; so that you may believe the promise of Allah.

Allah, Exalted is He, says: (Qur'an 13:3) ﴿And He is the One Who spread out the earth and placed firm mountains﴾. Ibn Abbas commented: Abu Qubays was the first mountain created on the earth.

﴿and rivers upon it, and created fruits of every kind in pairs﴾; two types of each fruit.

Abu Ubaydah said: A pair may be one or two. Here it is one. Al-Qutaybi said: It means: from each fruit He created two types; sweet and sour.

﴿He covers﴾; place over. ﴿the day with night. Surely in this are signs for those who reflect﴾; so that they ratiocinate and learn a lesson.

Allah, Exalted is He, says: (Qur'an 13:4) ﴿And on the earth there are ⌜different⌝ neighbouring tracts﴾; they are near in space but different in kind: some of which are palatable, others are salty, some bring forth vegetation and others do not.

﴿gardens of grapevines, ⌜various⌝ crops, palm trees—some stemming from the same root, others standing alone﴾: ibn Katheer, Abu Amr and Hafs deemed that "crops" and "palm trees" were coordinated to the "gardens". However, others deemed that they were coordinated to the "grapevines".

The Qur'anic Arabic word "sinwan" is a plural form and its singular form is "sinw". "Sinwan" are the palm trees that stemming from the same root but have diverse tops. That was told by the interpreters. They said: "sinwan" means combined, whereas "ghayru sinwan" means separated.

Linguists said: The word "qinwan" is similar to the word "sinwan" in the Arabic language, and its singular form is "qinw". "Sinwan" means same as. For instance, it is said: One's uncle is the same as his father. There is no difference between the dual and plural form of the words "sinwan" and "qinwan" except in inflection markers. In the dual form, the last letter of the word (n) has kasrah (a small diagonal line below the letter and refers to a short vowel "i" in Arabic grammar) without nunation (Tanween) – a doubled vowel diacritic which indicates that the vowel is followed by the consonant /n/. In the plural form, the last letter of the word (n) has nunation depending on inflection, like "sinwanun" – double dammah – and "sinwanin" – double kasrah. All reciters read the Arabic letter "Sad" – which is written in English as "s" – in the word "sinwan" as having kasrah below it (in English, "s" followed by the short vowel "i") except Abu Abd Ar-Rahman As-Sulami who recited the Arabic letter "Sad" as having dammah above it so he pronounced as "sonwan".

﴿They are all irrigated with the same water﴾; 'Asim, Humayd, ibn Muhaysin and ibn 'Amir recited the Arabic word "yosqa": irrigated in the masculine form with "ya'", which means: all of these are irrigated with the same water. On the other hand, other reciters read it as "tosqa": irrigated in the feminine form, for Allah says: ﴿gardens﴾. Thus, the verb "tosqa" refers to the gardens. Abu Ubayd also agreed on that, he said: Abu Amr said: Allah's words: "wanufaddilu baAAdaha AAala baAAdin" which means "We make some taste better than others" confirm that, for the word "baAAdaha" is feminine, not "baAAdaho": masculine.

The Qur'anic Arabic word "wanufaddilu": "We make … better"; Al-A'mash, Hamzah and Al-Kisa'i recited it as "yufaddilu": "He makes … better"; in the third person singular form for Allah said: "yudabbiru": "He conducts", "yufassilu": "He makes … clear", and "yughshee": "He covers" in the third person singular form. Other reciters read it as "nufaddilu" which means "We make … better".

"fee alokul": "to eat"; in fruit kind and taste.

(1561) Abu Abdullah Al-Qayni reported to me that Abu Al-Husayn Al-Nasibi Al-Qadi narrated that Abu Bakr Al-Subay'i Al-Halabi narrated that Ali ibn Al-Abbas Al-Maqani'i narrated that Harun ibn Hatim narrated that Abd Ar-Rahman ibn Abu Hammad narrated on the authority of Ishaq Al-Attar, from Abdullah ibn Muhammad ibn Uqayl, from Jabir, he said: I heard the Prophet (PBUH) say to Ali ibn Abu Talib (May Allah be pleased with him): (People are from different trees, whereas I and you are from the same tree). Then the Prophet (PBUH) recited: ﴿And on the earth there are neighbouring tracts﴾ till he reached ﴿They are all irrigated with the same water﴾[1].

(1562) Abu Abdullah Al-Husayn ibn Muhammad ibn Al-Husayn narrated that Ahmad ibn Ja'far ibn Hamdan narrated that Muhammad ibn Ishaq Al-Musuhi narrated that Ahmad ibn Al-Sabbah Al-Qattan narrated that Sayf, who was Sufyan's nephew, narrated on the authority of Al-A'mash, from Abu Salih, from Abu Hurayrah, from the Prophet (PBUH): ﴿We make some taste better than others﴾, he (PBUH) said: This verse means: (The Daqal, the Persian "referring to different kind of dates", the sweet, the bitter)[2]. (Note: This Hadith is Mawdu' "fabricated".)

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(1) **(1561) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Abu Al-Husayn Al-Nasibi who is Matruk (discarded).

The authentication of Hadith:
- It is previously mentioned; it was reported by Al-Hakim in (Al-Mustadrak) 2/263.
- It was reported by Al-Tabarani in (Al-Mu'jam Al-Awsat) 4/263 and Al-Khateeb in (Muwaddih Awham Al-Jam') 1/41 through the route of Amr ibn Abd Al-Ghaffar from Muhammad ibn Ali As-Sulami from Abdullah ibn Muhammad ibn 'Uqayl.
- Al-Haythami said in (Majma' Al-Zawa'id) 9/100: It includes some that I do not know and some that I dispute about.

(2) **(1562) The assessment of the reliability of the chain of transmitters:**
- It is a Mawdu' Hadith; for it includes Sayf Al-Thawri.

The authentication of Hadith:
- It was reported by At-Tirmidhi in Chapters on Tafsir, chapter: Regarding Surat Ar-Ra'd (3118) and Al-Tabari in (Jami' Al-Bayan) 16/344, both reported through the route of Sayf, Sufyan's nephew.

Mujahid commented on this verse: This is as the likeness of the righteous and the wicked "disbelievers" of the descendants of Adam; their father is one.

Al-Hasan said: This is a parable set forth by Allah, Exalted is He, for the hearts of the descendants of Adam. The earth was one mud in the hand of the Most Beneficent, then He flattened and stretched so the earth becomes neighbouring tracts on which rain is sent down from the heaven. Thus, a tract brings forth its flowers, fruits, trees and plants and bring life to its dead, while another tract brings forth its salty and odious elements. Both are irrigated with the same water. If the rain was salty, it would be said that it was the reason. Likewise, people were created from Adam. When a reminder comes to them from the heaven, some hearts soften, so they are touched and humble whereas other hearts harden, so they divert and forget Allah. Al-Hasan said: By Allah, whoever is in the company of the Qur'an, their faith shall be increased or decreased. Allah, the Almighty and Sublime, says: ﴿We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss﴾ (Qur'an 17:82).

﴿Surely in this﴾; what mentioned before ﴿are signs for those who understand﴾.

(Qur'an 13:5) ﴿˹Now,˺ if anything should amaze you﴾ ; O Muhammad, if you wonder at these polytheists who deny your message of Islamic Monotheism and have taken besides Allah others for worship who can neither harm nor benefit though they have seen the competence of Allah, the Almighty and Sublime, His decree, and the parables He set forth ﴿then wondrous is their saying﴾; you also wonder at their saying ﴿When we are reduced to dust﴾; after death ﴿will we really be raised as a new creation?﴾; will we be alive again as we were before death. Allah, Exalted is He, said: ﴿It is they who have disbelieved in their Lord. It is they who will have shackles around their necks﴾; on the Day of Resurrection ﴿And it is they who will be the residents of the Fire. They will be there forever﴾.

(Qur'an 13:6) ﴿They ask you ˹O Prophet˺ to hasten﴾; the polytheists of Makkah ﴿the evil﴾ the affliction and punishment ﴿before the good﴾; grace and well-being. They asked the Messenger of Allah (PBUH) to bring them

the torment mocking of that. And they said: ﴿O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment﴾ (Qur'an 8:32).

﴿though there have ˹already˺ been ˹many˺ torments before them﴾; yet exemplary punishments have already occurred to the nations prior to them that disobeyed their Lord and denied their messengers.

﴿Surely your Lord is full of forgiveness for people, despite their wrongdoing, and your Lord is truly severe in punishment﴾.

(1563) Al-Husayn ibn Muhammad reported to me that Ahmad ibn Ja'far ibn Hamdan narrated that Yusuf ibn Abdullah ibn Mahan narrated that Musa ibn Ismael narrated that Hammad ibn Salamah narrated on the authority of Ali ibn Zayd (ibn Jud'an), from Saeed ibn Al-Musayyab, he said: When this verse: ﴿Surely your Lord is full of forgiveness for people…﴾ was revealed, the Messenger of Allah (PBUH): (Except for the forgiveness and pardoning of Allah nobody will be delighted with life, and except for His threat and punishment, everybody will be indifferent)[1].

Allah, Exalted is He, says: (Qur'an 13:7) ﴿The disbelievers say, ﴿If only a sign could be sent down to him from his Lord﴾; they wanted an evidence for his prophethood. ﴿him﴾; Muhammad (PBUH).

﴿You ˹O Prophet˺ are only a warner﴾; you are frightening them ﴿And every people had a guide﴾; a caller that calls them to Allah, Exalted is He, and an imam whom they follow. Al-Kalbi said: ﴿a guide﴾ means a caller who calls them to astraying or righteousness. Abu Al-'Aliyah said: It means a leader. Abu Salih said: It means leaders. Mujahid said: It means a prophet who calls them to Allah, Exalted is He. Saeed ibn Jubayr said: It means Allah, the Almighty and Sublime.

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(1) **(1563) The assessment of the reliability of the chain of transmitters:**
- It is a weak Hadith; for its chain of transmitters includes ibn Jud'an, and no Jarh or Ta'dil (Criticism or Praise) was mentioned about ibn Mahan.

The authentication of Hadith:
- It was reported by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2224. It was also reported by An-Nahhas in (Ma'ani Al-Qur'an) 3/473 and classified as Mu'allaq.

And this is the narration of Al-'Awfi on the authority of ibn Abbas, he said: what is meant in this verse by ﴿a warner﴾ is Muhammad and ﴿a guide﴾ is Allah. 'Ikrimah and Abu Al-Duha said: ﴿a guide﴾ is Muhammad (PBUH).

(1564) Abdullah ibn Hamid reported to us that Ahmad ibn (Abdullah ibn Muhammad) narrated that Muhammad ibn Abdullah ibn Sulayman.

(1565) Abu Abdullah ibn Fanjawayh reported to me, Abu Bakr ibn Malik Al-Qati'i narrated to us, Abdullah ibn Ahmad ibn Hanbal narrated to us, both said: Uthman ibn Abu Shaybah narrated to us, Al-Muttalib ibn Ziyad narrated to us on the authority of As-Suddi, from Abd Khayr, from Ali (May Allah be pleased with him) concerning the verse of Allah, the Almighty and Sublime: ﴿You ˹O Prophet˺ are only a warner and every people had a guide﴾, the Messenger of Allah (PBUH) said: The warner is I am and the guide is a man from Hashim tribe)[1].

(1566) Ibn Fanjawayh reported to us, Ahmad ibn Ja'far ibn Hamdan narrated to us, Muhammad ibn Ishaq Al-Musuhi narrated to us, Ibrahim narrated to us, Abdullah ibn Salih narrated to us, Al-Muttalib ibn Ziyad narrate to us, As-Suddi narrated to us on the authority of Abd Khayr, from Ali ibn Abu Talib (May Allah be pleased with him) concerning the verse of Allah, the Almighty and Sublime: ﴿You ˹O Prophet˺ are only a warner and every people had a guide﴾, he said: the warner is the Prophet (PBUH) and the guide is a man from Hashim tribe. He means: himself[2].

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(1) (1564, 1565) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak.

The authentication of Hadith:
- It was reported by Abdullah ibn Ahmad in (Zawa'id Al-Musnad) 1/126 (1041), Al-Tabarani in (Al-Mu'jam Al-Awsat) 2/213 (1383), (Al-Mu'jam As-Saghir) 1/261 and Al-Khateeb in (Tarikh Al-Rusul wa Al-Muluk) 12/373, through the route of Uthman ibn Abu Shaybah.
- Al-Haythami said in (Majma' Al-Zawa'id) 7/41: and the men of Musnad are thiqat (trustworthy).
- Al-Hafidh regarded it as weak in (Al-Fath) 8/376.

(2) **(1566) The assessment of the reliability of the chain of transmitters:**
- Tradition (Athar) is weak; for it includes Al-Muttalib ibn Ziyad and Al-Musuhi.

'Ata' ibn Al-Saib narrated on the authority of Saeed ibn Jubayr, from ibn Abbas, he said: When this verse was revealed, the Messenger of Allah (PBUH) put his hand on his chest and said: (I am the warner), and he pointed with his hand at the shoulder of Ali ibn Abu Talib and said: (and you are the guide O Ali with whom the rightly guided ones will be guided after my death).

The evidence for this interpretation is that:

(1567) Abu Abdullah Al-Husayn ibn Muhammad ibn Al-Husayn Al-'Adl (May Allah have mercy upon him) reported to me, Ahmad ibn Ja'far ibn Hamdan narrated to us, Ibrahim ibn Ali ibn 'Asim narrated to us, Muhammad ibn Dawud narrated to us, Abd Al-Raziq reported to us, Yahya ibn Al-Ala' reported to us, Sufyan Al-Thawri narrated to us on the authority of Abu Ishaq, from Zayd ibn Yuthai', from Hudhayfah that the Prophet (PBUH) said: (If you appoint Abu Bakr, you will find him uninterested in worldly gains, seeking the Hereafter. If you appoint Umar, you will find him strong and trustworthy and not fearing the blame of anyone for the sake of Allah. If you appoint Ali, you will find him a guide and guided)[1]. (Note: This Hadith is Munkar "disapproved".)

Then Allah talked about His perfect competence and wisdom; in response to the deniers of Resurrection who said: ﴿When we are reduced to dust, will we really be raised as a new creation?﴾, so Allah, Exalted is He, said: (Qur'an 13:8) ﴿Allah knows what every female bears and what increases and decreases in the wombs﴾. The Qur'anic word ﴿tagheedu﴾ means: decreases. Interpreters

(1) **(1567) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for its discontinuity. It includes Ibrahim ibn Ali whom I did not find and Yahya was accused of being Mawdu'.

The authentication of Hadith:
- It was reported by ibn 'Adiyy in (Al-Kamil) 5/313, Al-Hakim in (Al-Mustadrak) 3/153 through the route of Muhammad ibn Rafi', and Al-Khateeb in (Tarikh ar-Rusul wa Al-Muluk) 11/47 from Abu Ishaq.
- It is a Hadith that narrators disputed about for Abu Ishaq. Al-Hafidh Ad-Daraqutni stated this dispute in (Kitab Al-'Ilal) 3/216 and considered it as Mursal (unconnected).
- This Hadith is Munkar as stated by Adh-Dhahabi in (Mizan Al-I'tidal) 2/613 and this was referred to by ibn 'Adiyy in (Al-Kamil) 5/313.

explained: decreasing of the wombs is menstruation during pregnancy. If a pregnant experiences menstruation, the baby's feed decreases and the period of pregnancy increases. Every day she menstruates during pregnancy causes an increase in days of her purification from menstruation, till she completes nine months being purified. For example, if she menstruates for five days, she will give birth after nine months and five days. That is His words: ﴿and what increases﴾.

Ibn Abu Najeeh narrated on the authority of Mujahid, he said: ﴿and what decreases in the wombs﴾ means: blood comes out till the infant decreased in weight. ﴿and what increases﴾: if blood is consistent, the infant will be completed and increase in weight.

In this verse is an evidence that a pregnant can menstruate, and this is the opinion of Al-Shafi'i (May Allah have mercy upon him).

Al-Hasan said: ﴿decreases﴾ means what decreases in the period of the nine months of pregnancy, and ﴿increases﴾ means what increases over this period.

Juwaybir narrated on the authority of Ad-Dahhak, from ibn Abbas: ﴿and what decreases in the wombs﴾ means: spontaneous abortion. Ubayd ibn Sulayman narrated on the authority of Ad-Dahhak, he said: "decreasing" is shortage in period and "increasing" is what increases over a period; women do not give birth for the same prescribed period nor for a known term. An infant may be born after six months and live, and may be born after two years and live. He said: And I heard Ad-Dahhak say: I was born after two years with teeth.

(1568) Al-Husayn ibn Fanjawayh reported to me, Abdullah ibn Muhammad ibn Shanabah narrated to us, Ubayd Allah ibn Ahmad Al-Kisa'i narrated to us, Al-Harith ibn Abdullah narrated to us, Hushaym narrated to us on the authority of Juwaybir, he said: Ad-Dahhak stayed inside his mother's womb for two years[1].

(1) **(1568) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for it includes Juwaybir.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/363 and ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2226. Both reported through the route of Juwaybir.

Ibn Jurayj narrated on the authority of Jameelah bint Sa'd, from 'Aishah, she said: The duration of pregnancy does not exceed two years. Abu Hanifah and some jurists adopted this. On the other hand, Al-Shafi'i and some scholars said: The duration of pregnancy does not last more than four years. The is evidenced by:

(1569) Abu Abdullah Al-Husayn ibn Muhammad ibn Al-Husayn Al-Hafidh reported to me, Ahmad ibn Ibrahim ibn Al-Husayn ibn Muhammad, he said: I heard Abu Muhammad Abdullah ibn Ahmad ibn Al-Faraj Al-Ahmariyy in Egypt say: I heard Abbas ibn Nasr Al-Baghdadi say: I heard Safwan ibn Isa say: Muhammad ibn 'Ajlan stayed in his mother's womb for three years, so an incision was made through his mother's womb and he was delivered with teeth(1).

(1570) Al-Husayn ibn Muhammad reported to me, Abdullah ibn Yusuf ibn Ahmad ibn Malik narrated to us, Ahmad ibn Saeed ibn Ali Al-Susi, the silk maker, narrated to us, Muhammad ibn Al-Fadl Al-Balkhi narrated to us, ibn Zanjawayh narrated to us on the authority of Abu 'Aishah, from Hammad ibn Salamah, he said: Harim ibn Hayyan was so-called because he stayed in his mother's womb for four years(2). Harim is an Arabic word that means old.

﴿And with Him everything is determined with precision﴾; with a limit that is not exceeded nor deviated from. The Arabic word "Miqdar" that is translated here into ﴿precision﴾ means proportion.

Allah, the Almighty and Sublime, says: (Qur'an 13:9) ﴿⌜He is the⌝ Knower of the seen and the unseen—the All-Great﴾; everything is inferior to Him ﴿Most Exalted﴾; Superior over everything with His competence.

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(1) **(1569) The assessment of the reliability of the chain of transmitters:**
- I did not find Al-Ahmariyy. No Jarh or Ta'dil was mentioned about Abbas ibn Nasr.

The authentication of Hadith:
- It was reported by Al-Khateeb Al-Baghdadi in (Tarikh Baghdad) 12/143 through the route of Ahmad ibn Ibrahim from Abd Al-Aziz ibn Ahmad from Abbas ibn Nasr.

(2) **(1570) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for it includes ibn Al-Fadl Al-Balkhi who is weak and some that I did not find.

The authentication of Hadith:
- It was reported by ibn Sa'd in (At-Tabaqat Al-Kubra) 5/430 and Al-Mizzi in (Tahdheeb Al-Kamal) 26/106.

Allah, Exalted is He, says: (Qur'an 13:10) ﴿It is the same ˹to Him˺ whether any of you speaks secretly or openly, whether one hides at night﴾; in its darkness ﴿or goes about in broad daylight﴾; appears in its light. Nothing is hidden from Allah.

Abu Ubaydah said: ﴿goes about in broad daylight﴾; means: going in its morning.

Al-Qutaybi said: ﴿goes about in broad daylight﴾; means: manages its requisites. It is said: The Arabic word "Sarib" means going.

Ibn Abbas commented concerning this verse: raising doubt so he hides at night, and if he goes out during the day, he shows people that he is innocent of sin.

Some said: ﴿one hides at night﴾; apparent, for it was said (in Arabic): I hide the thing if I show it. ﴿goes about in broad daylight﴾; hidden.

The word of Allah: (Qur'an 13:11) ﴿Lahu﴾; for Allah, the Almighty. However, some interpreted it as: for each person. ﴿there are successive angels﴾; angels succeed each other at night and day. If the angels of night go up, the angels of day succeed them. Succession in Arabic means: restart. Allah, the Almighty and Sublime, said: ﴿without looking back﴾ (Qur'an 27:10).

﴿before﴾; before this that is hidden at night and apparent at day.

﴿and behind﴾; behind his back.

Ibn Abbas said: It means: angels guard him by the command of Allah before and behind him, if decree comes forth, they leave him.

Hammad ibn Salamah narrated on the authority of Abd Al-Hameed ibn Ja'far, from Kinanah Al-'Adawi, he said: Uthman ibn 'Affan (May Allah be pleased with him) entered upon the Messenger of Allah (PBUH) and said: O Messenger of Allah, tell me about a servant, how many angels are with him? The Messenger (PBUH) said: (an angel on your right for your good deeds, he is superior to the angel on the left. If you do a good deed, it is recorded for him as ten. If you do an evil deed, the angel on the left says to the one on the right: Shall I write it down? The angel on the right says: The man may ask Allah for forgiveness and repent. After the angel on the left asks the one on the right

three times, the latter says: Yes, write it down, may Allah relieve us from him, what an evil associate he is, he does not care that Allah, the Almighty and Sublime, is watching him in all circumstances and he is not ashamed of us. Allah, Exalted is He, says: ﴿not a word does a person utter without having a ˹vigilant˺ observer ready ˹to write it down˺﴾ (Qur'an 50:18). In addition, there are two angels before and behind you. Allah, Exalted is He, says: ﴿For each one there are successive angels before and behind, protecting them by Allah's command﴾. There is also an angel over your forehead, if you humble yourself for the sake of Allah, the Almighty and Sublime, he will exalt you in ranks, and if you are overweening, he will crush you. There are also two angels over your lips who record nothing other than your supplication for Allah to exalt Muhammad's mention (PBUH). There is an angel over your mouth to prevent a snake from entering it. There are two angels over your eyes. Thus, they are ten angels for every human being substituting the angels of night for those of day; because the angels of night are ones other than the angels of day. So there are twenty angels for every human being, and Iblis (Satan) whispered to him during the day and his offspring whispered to him at night)[1]. (Note: This is an extremely weak Hadith.)

Qatadah and ibn Jurayj commented on this verse: These are angels of Allah, the Almighty and Sublime, succeeding each other for you at night and day.

(1571) Abu Saeed Muhammad ibn Abdullah ibn Hamdoun reported to us, Abu Hamid Al-Sharqi reported to us, Muhammad ibn Yahya, Abd Ar-Rahman ibn Bishr and Ahmad ibn Yusuf narrated to us, they said: Abd Al-Razzaq narrated to us, Ma'mar narrated to us, on the authority of Hammam ibn Munabbih, he said: This is what Abu Hurayrah reported on the authority of Muhammad, the Messenger of Allah (PBUH), he said: (Angels take turns

(1) **The assessment of the reliability of the chain of transmitters:**
- This is an extremely weak Hadith.
The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/370, and stated by ibn Katheer in (Tafsir Al-Qur'an Al-Adhim) 2/503 and he said: It is a Gharib (unfamiliar) Hadith.

among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? They say: We left them while they were praying and we came to them while they were praying)[1].

Saeed ibn Jubayr narrated on the authority of ibn Abbas concerning this verse, he said: It was mentioned for us that a king of the kings of the worldly life has guards besides (human) guards. ʻIkrimah commented on this verse: Those are emirs who have parades before and behind them.

(1572) Al-Harouni reported to us, Al-Mazni narrated to us, Al-Hadrami narrated to us, ʻUqbah ibn Mukarram narrated to us, Salm ibn Qutaybah narrated to us on the authority of Shu'bah, from Sharaqi, from ʻIkrimah, he said: They are officers[2].

Ad-Dahhak commented: It means a sultan who is wary of Allah, Exalted is He, and they are people of polytheism.

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(1) **(1571) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is authentic.

The authentication of Hadith:
- It was reported by Al-Bukhari, Times of the Prayers, Chapter: The sin of one who misses the ʻAsr prayer (intentionally) (3223), An-Nasa'i 1/240, The Book of Salah, Chapter: The Virtue of The ʻAsr Praye, ibn Hibban 5/295 and Abu ʻAwanah 1/378. All of them reported through the route of Al-A'raj, from Abu Hurayrah in a similar manner.
- It was also reported by ibn Khuzaymah in his (Sahih) 1/165 and ibn Hibban 5/409 through the route of Abu Salih, from Abu Hurayrah in a similar manner. It was reported by Muslim, in The Book of Mosques, Chapter: The virtue of the Subh and the `Asr prayers (632), Ahmad in his (Musnad) 2/313 (8120), Abu Ya'la in his (Musnad) 11/215, ibn Hibban in his (Sahih) 5/285 and Al-Bayhaqiyy in (As-Sunan Al-Kubra) 1/464. All of them reported through the route of Hammam.

(2) **(1572) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Hasan.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/377 and ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2230 through the route of Salm ibn Qutaybah and its chain of transmitters is Hasan.

Scholars differed about the interpretation of the words of Allah: ﴿protecting them by Allah's command﴾. Some said: It means: by Allah's command. This was the opinion of Mujahid, Qatadah and the narration of Al-Walibi on the authority of ibn Abbas. Others said: It means: protecting man by Allah's command save decree comes forth.

Layth ibn Mujahid said: every servant has an angel entrusted with him, who protects him during his sleeping and awakening from the jinn, mankind and vermin. Whenever anything of which approaches to harm him, the angel says: Stay behind ! Except if it is a thing that will afflict him by the permission of Allah, the Almighty and Sublime.

Ka'b Al-Ahbar said: If not Allah, the Almighty and Sublime, trusts for you angels that defend you during your eating, drinking and times of privacy, you will be taken away by the jinn.

'Umarah ibn Abu Hafsah narrated on the authority of Abu Mijlaz, he said: A man was sent from the tribe of Murad to Ali (May Allah be pleased with him) while he was praying, and he said: Beware for there are people from the tribe of Murad willing to kill you. So Ali said: Every man has two angels protecting him from what is not decreed, but if decree comes, they left him. The set term (death) is an impregnable shield[1].

Semanticists said: The commands of Allah, Exalted is He, are of two types:

First: Allah decrees its coming and occurring, so this is not defended by anyone or changed by a human being.

Second: Allah decrees its coming, but does not decree its happening. Rather, He decrees preventing it by repentance, supplication, giving charity and guardians (angels guarding man) like the tale of Yunus (PBUH).

(1) **The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/378, and was narrated on his authority in (Zad Al-Masir) by ibn Al-Jawzi 4/312.

Ibn Jurayj said: Its meaning is: recording his good and evil deeds. Some interpreters commented on this verse: ﴿For each one there are successive angels﴾ which may be written as "His angels keep watch over him in succession" they said that "him" refers to the Messenger of Allah (PBUH).

Juwaybir narrated on the authority of Ad-Dahhak, from ibn Abbas, he said: ﴿His angels keep watch over him in succession﴾ means: Muhammad (PBUH) has guardians before and behind him entrusted by the Most Merciful. ﴿protecting them (him) by Allah's command﴾ means: protecting him from the evilness of the jinn and of the visitors of night and day(1).

Abd Ar-Rahman ibn Zayd said: This verse was revealed for 'Amir ibn Al-Tufayl and Arbad ibn Rabi'ah.

(1573) The tale of this verse was what was narrated for us by master Abu Al-Qasim Al-Hasan ibn Muhammad ibn Al-Husayn ibn Ja'far, the interpreter, May Allah have mercy upon him, with his reading to me in Muharram 388 AH, Abu Ja'far Muhammad ibn Ahmad ibn Saeed Al-Razi and Abu Al-Hasan Ali ibn Muhammad ibn Ahmad ibn Dallawayh Al-Qantari, both said: Abu Al-Fadl Al-Abbas ibn Hamzah narrated to us, Abd Al-Raheem ibn Abdullah Al-Shami and Mu'adh ibn Isa Al-Sa'di, both said: Muhammad ibn Marwan narrated to us on the authority of Al-Kalbi, from Abu Salih, from ibn Abbas, he said: 'Amir ibn Al-Tufayl and Arbad ibn Rabi'ah came, both belonged to the tribe of 'Amir, intending to meet the Messenger of Allah (PBUH) while he was sitting with some of his companions in the Masjid. Both entered the

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes Juwaybir who is extremely weak.

The authentication of Hadith:
- It was stated by ibn Hisham in (As-Sirah An-Nabawiyyah) 4/176 from ibn Abbas.
- It was reported by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2229, from Abu Al-Jawza', ibn Abbas's uncle. It was stated in (Zad Al-Masir) by ibn Al-Jawzi 4/310.
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/379 and ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2230, from Abd Al-Rahman ibn Zayd.
- It was regarded as weak by Al-Tabari in (Jami' Al-Bayan) 16/382 and ibn 'Atiyyah in (Al-Muharrir Al-Wajeez) 8/137.

Masjid, so the people looked up to them due to ʻAmir's beauty and he was one-eyed and one of the most beautiful people. A man among the companions of the Messenger of Allah (PBUH) said: O Messenger of Allah, this is ʻAmir ibn Al-Tufayl coming towards you. The Messenger (PBUH) said: (Leave him, for if Allah intends to bestow goodness upon him, He will guide him). When ʻAmir came to the Messenger (PBUH), he said: O Muhammad, what shall I get in return if I become a Muslim? The Messenger (PBUH) said: (You will get what the Muslims get and you are required to do what is imposed on the Muslims). ʻAmir said: Shall you put me in charge after your death? The Messenger (PBUH) said: (It is not in my hands, but in the hand of Allah, Exalted is He, makes it wherever He wills). ʻAmir said: So shall you put me in charge of the Arab nomads and you will be in charge of the settlers? The Messenger (PBUH) said: (No). ʻAmir said: What will you give me, then? The Messenger (PBUH) said: (I will give you the reins of horses to use in military conquest). ʻAmir said: Do I not have them already? Come with me to talk to you. So the Messenger of Allah (PBUH) went with him. ʻAmir had entrusted Arbad ibn Rabi'ah: Once you see me talk to the Messenger, go behind him and strike him with the sword. Arbad pulled out his sword about a span but Allah, Exalted is He, jammed it and he could not pull it out completely. When ʻAmir started gesturing to Arbad, The Messenger of Allah (PBUH) turned back and saw Arbad handling his sword. He prayed: (O Allah, deal with them for me as You will). Allah, Exalted is He, sent on Arbad a thunderbolt, on a sunny day, that burned him. ʻAmir ran away, saying: O Muhammad, you have called your Lord and He killed Arbad. By Allah, I will fill the land against you with unsaddled horses and unbearded youths! The Messenger of Allah (PBUH) said: (Allah will stop you from doing that, as will the Aws and the Khazraj).

ʻAmir then spent the night in the house of a woman from the tribe of Salul. In the morning, he collected his weapons and started running in the desert saying: O angel of death, show up! By al-Lat and al-'Uzza, would Muhammad and his companion (meaning the angel of death) show themselves to me, I will stab them with my spear! When Allah, Exalted is He, saw how he

behaved, He sent him an angel who hit him with his wing and thrust him on the dust. Moreover, a huge gland straightaway appeared on each of his knees. He returned to the house of the woman from the tribe of Salul, saying: A gland like a camel's gland, and dying in the house of the woman from the tribe of Salul. Then he rode his horse and made it run till he died on its back. Thus, Allah, Exalted is He, responded to the supplication of His Messenger (PBUH) and killed 'Amir by stabbing and Arbad by the thunderbolt.

Allah, Exalted is He, revealed for this tale the verse: ﴿It is the same ˹to Him˺ whether any of you speaks secretly or openly, whether one hides in the darkness of night or goes about in broad daylight﴾[1].

﴿there are successive angels﴾; It means: there are successive angels guarding the Messenger of Allah (PBUH) before and behind him ﴿by Allah's command﴾; It means: Those successive angels are by Allah's command. And Allah said to both men: ﴿Indeed, Allah would never change a people's state ˹of favour˺ until they change their own state ˹of faith˺» and he recited: ﴿He sends thunderbolts, striking with them whoever He wills﴾ till he reached: ﴿The calls of the disbelievers are only in vain﴾.

﴿Indeed, Allah would never change a people's state﴾; of well-being and blessings until they change their own state﴾ of the good state and they disobeyed their Lord and wronged each other.

Allah, Exalted is He, says: ﴿And when Allah intends for a people ill﴾; it means torment and ruin. ﴿there is no repelling it. And there is not for them besides Him any patron﴾; a refuge they seek. And it was said: It means a protector that will be in charge of their affairs and prevent torment from them.

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(1) **(1573) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes As-Suddi As-Saghir and Al-Kalbi who are accused of lying.

The authentication of Hadith:
- It was reported by Al-Tabarani in (Al-Mu'jam Al-Kabir) 10/312 (10760), ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) 7/2228 as brief. It was stated by Al-Wahidi in (Asbab An-Nuzul) (276) as Mu'allaq. It was stated by ibn Katheer in (Tafsir Al-Qur'an) 2/506.

Allah, Exalted is He, says: (Qur'an 13:12) ﴿He is the One Who shows you lightning, inspiring ˹you with˺ fear﴾; for the traveler fearing its harm and distress. ﴿and hope﴾; for the settler aspiring for its blessing and advantage and to rain. His word: ﴿and produces﴾; bring forth ﴿heavy clouds﴾; with rain.

Allah, Exalted is He, says: (Qur'an 13:13) ﴿The thunder glorifies His praises﴾.

(1574) Abdullah ibn Hamid Al-Isfahani reported to us, Ahmad ibn Abdullah Al-Mazni narrated to us, Muhammad ibn Abdullah Al-Hadrami narrated to us, Uthman – ibn Abu Shaybah – narrated to us, Abu Nu'aym narrated to us on the authority of Abdullah ibn Al-Waleed, he said: Bukayr ibn Shihab narrated to me on the authority of Saeed ibn Jubayr, from ibn Abbas, he said: The Jews came to the Messenger of Allah (PBUH) and said: O Abu Al-Qasim, we ask you some questions if you answer them right, we will follow you and believe in you. He said: The Messenger (PBUH) took upon them an oath like Israel did with his sons, he said: ﴿Allah is a Witness to what we have said﴾ (Qur'an 12:66). They said: Inform us about the thunder, what is it? The Messenger (PBUH) said: (It is an angel among the angels, entrusted with the clouds. He has entwined shreds of fire with which he drives the clouds wherever Allah wills). They said: Then what is this noise we hear? The Messenger (PBUH) said: (It is him, striking the clouds when he drives them on, until it goes where it is ordered). They said: You have told the truth![1]

(1) **(1574) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak.

The authentication of Hadith:
- It was reported by At-Tirmidhi, in Tafsir, Chapter: Surat Ar-Ra'd (3117), Ahmad in his (Musnad) 1/274 (2483) and An-Nasa'i in (As-Sunan Al-Kubra) in The Book of the Kind Treatment of Women, Chapter: How a woman gives birth to a female 5/336. 168. All of them reported through the route of Abdullah ibn Al-Waleed from Bukayr ibn Shihab.
- Al-Haythami said in (Majma' Al-Zawa'id) 8/242: Its transmitters are thiqat. At-Tirmidhi said: It is Hasan Gharib (good unfamiliar). Ahmad Shakir said in his comment on (Musnad) 4/160: Its chain of transmitters is Hasan.

‘Atiyyah said: The thunder is an angel, and this is his glorification of Allah. The lightning is its whip that strikes clouds. So it is said about that: The angel is a promise and its sound is a thunder. We have mentioned the meaning of thunder and lightning, so there is no need to repeat it.

Abu Hurayrah said: When the Messenger of Allah (PBUH) heard thunder, he used to say: (Glory be to Him whose praise the thunder and the angels extol in awe of Him).

(1575) Abdullah ibn Hamid Al-Wazzan reported to us, Makki ibn ‘Abdan reported to us, Abd Ar-Rahman ibn Bishr narrated to us, Musa narrated to us, he said: Al-Hakam narrated to me on the authority of ‘Ikrimah, from ibn Abbas that when he heard thunder, he would say: Glory be to Whom you glorified(1).

Ibn Abbas said: Whoever hears the thunder’s sound and says: Glory be to Him whose praise the thunder and the angels extol in awe of Him and He is over all things competent, then if a thunderbolt strikes him I will pay for his blood money; meaning he can never be harmed after this glorification.

Malik ibn Anas narrated on the authority of ‘Amir ibn Abdullah ibn Al-Zubayr that whenever his father heard thunder, he would stop talking and say: Glory be to Him whose praise the thunder and the angels extol in awe of Him. Moreover, he says: This is a tough warning for the people of the earth(2).

(1576) Abdullah ibn Hamid reported to us, Ahmad ibn Abdullah Al-Mazni reported to us, Muhammad ibn Abdullah ibn Sulayman narrated to us, Muhammad ibn Ubayd ibn Hisab narrated to us, Abd Al-Wahid ibn Ziyad

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(1) **(1575) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Hasan.

The authentication of Hadith:
- It was reported by Al-Bukhari in (Al-Adab Al-Mufrad) (252), ibn Abu Shaybah in (Al-Musannaf) 6/27 and ibn Abu Ad-Dunya in (Al-Matar) (119).

(2) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Hasan.

The authentication of Hadith:
- It was reported by Malik in (Al-Muwatta’) 2/992, ibn Abu Shaybah in (Al-Musannaf) 6/27, Al-Bukhari (Al-Adab Al-Mufrad) (252) and Abu Al-Sheikh in (Al-Adhamah) 4/2191.

narrated to us on the authority of Hajjaj ibn Arta'ah, Abu Matar narrated to us that he heard Salim ibn Abdullah talk about his father, he said: Whenever the Messenger of Allah (PBUH) heard thunder and lightning bolts, he said: (O Allah, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that)[1]. (Note: Weak Hadith)

Allah, Exalted is He, says: ﴿as do the angels in awe of Him﴾; this means that the angels glorify Allah for fear of Him. It was also said: It is meant by these angels the assistants of thunder. Allah entrusted assistants for thunder, so they all are fearing, obeying and humbling to Allah.

Juwaybir narrated on the authority of Ad-Dahhak that ibn Abbas said: Thunder is an angel that drives clouds. He is in charge of rain and entrusted with clouds, he makes them go wherever he is ordered. Whenever he glorifies Allah, all angels in the heaven raise their voices with glorification. Thereupon, rain falls[2].

﴿He sends thunderbolts, striking with them whoever He wills﴾; like He did with Arbad ibn Rabi'ah. Abu Ja'far Al-Baqir said: Thunderbolts strike Muslims and non-Muslims and they do not strike a mindful of Allah.

﴿Yet they dispute about Allah﴾; the tale of Arbad and 'Amir was mentioned above and it was said: This verse was revealed regarding some Arab disbelievers.

Ishaq Al-Handhali narrated on the authority of Rayhan ibn Saeed Al-Sami, from 'Abbad ibn Mansur Al-Naji, he said: I asked Al-Hasan about the words of Allah, the Almighty and Sublime: ﴿He sends thunderbolts, striking with them

(1) **(1576) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak.

The authentication of Hadith:
- It was reported by Ahmad in his (Musnad) 2/100 (5762), Al-Bukhari in (Al-Adab Al-Mufrad) (106), At-Tirmidhi in his (Jami') in Supplication, Chapter: What One Says When Hearing Thunder (3450), An-Nasa'i in (Al-Sunan Al-Kubra) 6/230, through the route of Abd Al-Wahid ibn Ziyad. At-Tirmidhi said: It is a Gharib Hadith.

(2) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes Juwaybir who is extremely weak.
- See: (Ma'alim Al-Tanzil) by Al-Baghawi 4/304.

whoever He wills …﴾. So he said: The Prophet (PBUH) sent a group of people to a man from the Arab tyrants to call him to believe in Allah and His Messenger. He said to them: Inform me of the Lord of Muhammad, this one you call me to, who is he and what is he made of? Is he made of gold, silver, iron or copper?! The people went back to the Prophet (PBUH) and they said: O Messenger of Allah, we have never seen a disbeliever or an insolent one like him. The Messenger of Allah (PBUH) said: (Go back to him and ask him to come to me). They went back to him but he repeated exactly what he had said in the previous occasion and said: How can I respond to Muhammad who calls to a lord that I cannot see and I do not know! So the people returned to the Messenger (PBUH) and said: O Messenger of Allah, he repeated his previous words and worse. The Messenger of Allah (PBUH) said: (Go back to him and ask him to come to me). So, they went back to him. While they were arguing with him concerning Allah and he was saying his arrogant words, Allah sent above their heads a cloud which thundered and a bolt of lightning struck the disbeliever man and burnt him. They hastened to the Prophet (PBUH) to inform him of that. So some of the companions of the Prophet (PBUH) received them and said: Has the disbeliever man been burnt? They said to them: How do you know of that? They said: Allah has now revealed to the Prophet (PBUH): ﴿He sends thunderbolts, striking with them whoever He wills. Yet they dispute about Allah. And He is tremendous in might﴾[1].

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for it is Mursal.

The authentication of Hadith:
- It was stated by Al-Wahidi in (Al-Baseet) 12/319 and ibn Al-Jawzi in (Zad Al-Masir) 4/316, from the narration of Abbad ibn Mansur.
- It was witnessed for by what was reported by Al-'Uqayli in (Ad-Du'afa') 3/232, Abu Ya'la in (Musnad) 6/89 and Al-Tabari in (Jami' Al-Bayan) 16/392. All of them reported through Ali ibn Abu Sarah, from Thabit, from Anas as Marfu' (raised) in a similar manner. Ali ibn Abu Sarah is Matruk. See (Mizan Al-I'tidal) by Adh-Dhahabi 2/226.
- It was reported by Abu Ya'la in his (Musnad) 6/87, Al-Bayhaqiyy in (Dala'il An-Nubuwwah) 6/283 and (Al-Asma' wa As-Sifat) (278). Daylam ibn Ghazwan Al-'Abdi is acceptable. See (Tahdhib Al-Kamal) by Al-Mizzi 8/501.

Regarding ﴿tremendous in might﴾, Ali ibn Abu Talib (May Allah be pleased with him) said: It means: His seizure is severe.

Mujahid said: It means: Power.

Abu Ubaydah said: It means: Punishment and planning.

Allah, Exalted is He, says: (Qur'an 13:14) ﴿To Him (Alone)﴾; for Allah, Glorified and Exalted is He, ﴿is the call of Truth﴾. The "call" is added to "Truth" due to the difference between the two names, and this matter was mentioned before. Ali said: The call of truth is monotheism. Ibn Abbas said: It is to testify that there is no deity worthy of worship but Allah.

﴿and those to whom they call, besides Him﴾; the polytheists that worship idols besides Allah ﴿will answer them nothing﴾; will never respond to them with a thing they ask for whether regarding benefiting them or preventing evil from them, ﴿but like one who stretches his two hands towards the water so that it may reach his mouth, while it does not reach it﴾; the benefit which idols can do for the polytheists is like the benefit a thirsty one can get when he stretches out his hands to water but it does not reach his mouth.

Ali and 'Ata' said: It means: like a thirsty man sitting at a well's edge, stretching his hand to the well but he does not reach its bottom or water, and the water does not raise to his hand. Likewise, the polytheists get no benefit from those they worship besides Allah.

Mujahid said: ﴿but like one who stretches his two hands towards the water﴾; it means: he calls water with his tongue and point at it with his hand, but it never comes to him.

Ali ibn Abu Talhah said on the authority of ibn Abbas, he said: This is like a polytheist; he worships others with Allah. He is like a thirsty man who looks at his shade in water at a distance, and he wants to grasp it but cannot do that.

'Atiyyah commented on this example in the verse: The idols they worship besides Allah is like a man who is so thirsty that he is about to die while his two hands are in water and do not reach his mouth.

Ad-Dahhak commented on this example: As a thirsty one if he stretches out his hands to water, it cannot benefit him as long as he does not close his hands and takes water in the hollow of his hands but water does not reach his mouth, likewise, idols do not possess power to harm or benefit the polytheists and do not possess power to cause death, life or resurrection.

Abu Ubaydah and Al-Qutaybi said: It means: Like the one who stretches out his two hands to water to hold it. And the Arabs give the one who seeks what he cannot reach as an example for the one who grips water; for the latter has nothing in his hand.

﴿The calls of the disbelievers﴾; supplicating their idols ﴿are only in vain﴾; stray from them if they need to call them[1].

Juwaybir said on the authority of Ad-Dahhak, from ibn Abbas: ﴿The calls of the disbelievers﴾; supplicating their Lord ﴿are only in vain﴾; for their voices are blocked from Allah.

Allah says: (Qur'an 13:15) ﴿To Allah ⌜alone⌝ bow down ⌜in submission⌝ all those in the heavens and the earth—willingly﴾; this refers to the angels and believers bow down to Allah willingly. ﴿or unwillingly﴾; refers to the hypocrites and disbelievers who were obliged to bow down to Allah by force.

Ibn Al-Mubarak narrated on the authority of Sufyan: When Rabi' ibn Khuthaym recited this verse, he said: but willingly O my Lord.

﴿as do their shadows, morning and evening﴾; this means: The shades of those who prostrate willingly or unwillingly prostrate to Allah till the shade of one person remains at their right or left. This was said by ibn Abbas. This verse has a similar one in Surat An-Nahl.

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(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes Juwaybir who is extremely weak.

The authentication of Hadith:
- See: (Al-Baseet) by Al-Wahidi 12/324, (Zad Al-Masir) by ibn Al-Jawzi 4/318 and (Al-Jami' li-Ahkam Al-Qur'an) by Al-Qurtabi 9/301.
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Al-Kalbi said: If one prostrates in the morning or in the afternoon, his shade prostrated with him. Mujahid said: The shade of a believer prostrates willingly while he is compliant, whereas the shade of a disbeliever prostrates willingly while he is unwilling.

The Arabic word "alaasal" is a plural form for the word "osol" which is the plural form of the word "alaseel" which means "al'ashiyy": it is the period between afternoon and sunset.

Allah, Exalted is He, says: (Qur'an 13:16) "Ask ˹them, O Prophet˺, ﴿Who is the Lord of the heavens and the earth?﴾"; Who is their Creator and Manager of their affairs, ﴿they will say Allah﴾ (Qur'an 10:31); inevitably they will do so. Then if they answered you with that, ﴿say﴾; you also should say ﴿Allah﴾. Then ﴿say﴾ to them for argument's sake: ﴿Why ˹then˺ have you taken besides Him lords﴾; ﴿lords﴾ here refer to idols and you worship them besides Allah, though they have no power either for benefit or for harm even to themselves.

Then Allah, Exalted is His praise, presented to them an example and said: ﴿Say, Can the blind and the sighted be equal?﴾; likewise, an astray disbeliever and a guided believer cannot be equal.

﴿Or can darkness and light be equal?﴾: in this verse, Al-A'mash and 'Asim – in the narration of Abu Bakr – and Hamzah and Al-Kisa'i recited the Arabic word "tastawee", meaning ﴿equal﴾, which is in the feminine form as "yastawee": in the masculine form whereas others recited it as "tastawee". Abu Ubayd preferred this recitation (with t) for, he said, the feminine noun "alththulumat": (darkness) and the verb "tastawee" are subsequent without separation. Darkness and light is an example for disbelief and belief. ﴿Or have they associated with Allah partners who ˹supposedly˺ produced a creation like His, leaving them confused between the two creations?﴾; they got confused whether this is created by Allah or by their deities "Say, ﴿Allah is the Creator of all things, and He is the One, the Supreme.﴾".

Then Allah, exalted is His praise, presented two examples for truth and falsehood, so He said:

(Qur'an 13:17) ﴿He sends down﴾; refers to Allah, exalted is He ﴿water from the sky﴾; means rain ﴿and the valleys flow﴾ from that water ﴿according to their measure﴾; each of the big and the small one flows as its capacity ﴿but the flood bears away﴾ what has occurred at that water ﴿rising foam﴾; mounting up to the surface of water. That which is remaining, pure and benefiting is the truth whereas that which is passing away and hanged over trees, sides of valleys and rivers is the falsehood.

It is said: This is like the Qur'an descending from the heaven, o hearts bear their share according to certainty and doubt, reason and ignorance. So this is one of the two examples of the truth and falsehood.

The other example is: The verse of Allah, Exalted is He: ﴿similar to the slag produced from metal that people melt in the fire﴾. Humayd, ibn Muhaysin, ibn Waththaab, Al-A'mash, Hamzah, Al-Kisa'i and Hafs recited the Qur'anic Arabic word (yooqidoon) which means "produce" as (tooqidoon). Abu Ubayd also preferred this recitation; for Allah's word: (yanfaAAu alnnas) which means "benefits people" is in the masculine form and there is no addressing here.

﴿for ornaments﴾; to make ornaments to use. ﴿or tools﴾; what benefits.

And He means: The jewels of the earth such as gold and silver, iron and brass, copper and lead, are melt so that they turn into ornaments and utensils … etc.

﴿rises a foam like unto it﴾; it is called a foam when melted like the flood foam. And the pure residue of these jewels when melted is like the truth, and the foam that does not remain or benefit is like falsehood.

Allah, Exalted is He, said: ﴿Then, as for the foam﴾; that is over flood and fire ﴿it passes away as scum upon the banks﴾; it casts away rapidly and scattered.

Al-Qutaybi said: The Qur'anic Arabic word (jufaa') is what the flood casts away to its sides. Ibn Al-Anbari said: It means scattered and worn. Some said: It means the land dries it. Al-Farra' said: Indeed, what is meant by (jufaa') is futility.

Allah, the Almighty and Sublime, says: ﴿but what benefits people﴾; such as water and metals. ﴿remains on the earth. This is how Allah sets forth parables﴾. The sentence is complete here.

Then Allah said: (Qur'an 13:18) ﴿Those who respond to ˹the call of˺ their Lord﴾; by obeying Him. ﴿will have the finest reward﴾; the Paradise. ﴿As for those who do not respond to Him, even if they were to possess everything in the world twice over, they would certainly offer it to ransom themselves﴾; on the Doomsday.

Allah, Exalted is He, said: ﴿They will face strict judgment﴾; Farqad Al-Sabakhi said: Ibrahim Al-Nakh'i said to me: O Farqad! Do you know what strict judgement is? I said: No. He said: It means that a man will be judged for all his sins and none of which will be forgiven.

﴿and Hell will be their home﴾; in the Hereafter ﴿What an evil place to rest!﴾; worst is that destination.

Allah, Exalted is He, says: (Qur'an 13:19) ﴿Can the one who knows that your Lord's revelation to you ˹O Prophet˺ is the truth﴾; so that he will believe in it and follow it ﴿be like the one who is blind?﴾; does not know or follow it.

What is meant by the words of Allah: ﴿None will be mindful ˹of this˺ except people of reason﴾; it is only people of understanding that will get a lesson from Allah's signs and verses.

As for the words of Allah: (Qur'an 13:20) ﴿˹They are˺ those who honour Allah's covenant﴾; they obey Allah's commands and obligations and avoid His prohibitions. ﴿never breaking the pledge﴾.

(Qur'an 13:21) ﴿and those who maintain whatever ˹ties˺ Allah has ordered to be maintained﴾; it was said: It means to believe in all Holy Books and messengers and make no distinction between them. Most interpreters said: It means not to sever ties of kinship.

(1577) Abdullah ibn Hamid Al-Wazzan reported to us, Al-Mutayri reported to us, Bishr ibn Matar narrated to us, Sufyan narrated to us on the authority of

Az-Zuhri, from Abu Salamah ibn Abd Ar-Rahman, he said: Abu Al-Raddad got ill, so Abd Ar-Rahman ibn ʻAwf visited him. So Abu Al-Raddad said: The best of you, and the most apt to maintain good relations, as far as I know, is Abu Muhammad (Abd Ar-Rahman ibn ʻAwf). Abd Ar-Rahman ibn ʻAwf said: I heard the Messenger of Allah (PBUH) say: (Allah, Most Blessed and Exalted, said: I am Allah, and I am Ar-Rahman (the Most Merciful). I created the Rahim (womb), and named it after My Name. So whoever keeps good relations with it, I keep good relation with him, and whoever severs it, I am finished with him)[1].

(1578) Abdullah ibn Hamid Al-Wazzan reported to us, Makki ibn ʻAbdan reported to us, Abd Ar-Rahman narrated to us, Bahz narrated to us, Shu'bah narrated to us, Muhammad ibn Abdullah ibn Mawhab and his brother Uthman ibn Abdullah that both heard Musa ibn Talhah narrate on the authority of Abu Ayyub Al-Ansari that a man said: O Messenger of Allah, tell me of a deed that will gain me admittance to Paradise. The Messenger of Allah (PBUH) said: (Worship Allah and do not associate anything with Him, perform prayer, pay the Zakah and uphold the ties of kinship. Let go !). (As if he was riding his camel and the man had grabbed hold of its reins to ask this question.)[2]

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(1) **(1577) The assessment of the reliability of the chain of transmitters:**

- Its transmitters are thiqat except sheikh of the compiler who has no Jarh or Ta'dil mentioned about him.

The authentication of Hadith:

- It was reported by Ahmad in his (Musnad) 1/194 (1680), Abu Dawud (1694) Zakat (Kitab Al-Zakat), Chapter: On Doing Kindness to Near Relatives, At-Tirmidhi in Righteousness And Maintaining Good Relations With Relatives, Chapter: What Has Been Related About Severing the Ties Of Kinship (1907), ibn Abu Shaybah in (Al-Musannaf) 8/535, Abu Ya'la in his (Musnad) (840), Al-Hakim in (Al-Mustadrak) 4/158. All of them reported through the route of Az-Zuhri from Abu Salamah.

(2) **(1578) The assessment of the reliability of the chain of transmitters:**

- Its transmitters are thiqat, except sheikh of the compiler who has no Jarh or Ta'dil mentioned about him.

The authentication of Hadith:

- It was reported by Al-Bukhari in Al-Adab, Chapter: Virtue of Maintaining Ties of Kinship (1396), Muslim in the Book of Faith, Chapter: Explaining Al-Iman (Faith) (13), An-Nasa'i in (As-Sunan Al-Kubra) 1/45 and (As-Sughra) Book of Prayer, Reward of Whoever Establishes Prayer 1/234. All of them reported through the route of Shu'bah.

(1579) Abdullah ibn Hamid Al-Wazzan informed us, Muhammad ibn Shadhan informed us, Jay'awayh narrated to us, Salih ibn Muhammad narrated to us on the authority of Jarir, from Mansur ibn Al-Mu'tamir, from 'Ata' ibn Abu Marwan, from his father that Ka'b said: By Allah Who parted the sea for Musa, we find in the Torah: O son of Adam, fear Allah, be kind and dutiful to your parents, and uphold the ties of kinship so that I prolong your lease of life, give you easy of living and avert hardship from you(1).

(1580) It was transmitted from Mansur, on the authority of Abu Ishaq, from Maghra' Al-'Abdi that Abdullah ibn Umar said: Whoever fears his Lord and maintains ties of kinship, his term of life will be prolonged, his wealth will be abundant and his family will love him(2).

It was narrated by Salih on the authority of Jarir that Burd ibn Makhul said: The Messenger of Allah (PBUH) said: (The most quickly rewarded of good deeds are kindness and upholding the ties of kinship, and the most quickly punished evil deeds are injustice and severing the ties of kinship. False swearing leaves homes wastelands)(3). (Note: This Hadith is Mursal.)

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(1) **(1579) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Salih ibn Muhammad At-Tirmidhi.

The authentication of Hadith:
- It was reported by ibn Abu Shaybah in (Al-Musannaf) 5/217 and Abu Nu'aym in (Hilyat Al-Awliya') 5/389. Both reported through the route of Jarir from Mansur.

(2) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Salih At-Tirmidhi.

The authentication of Hadith:
- It was reported by Al-Baukhari in (Al-Adab Al-Mufrad) (34), Al-Bayhaqiyy in (Shu'ab Al-'Iman) 6/226 and ibn Ma'een in his (History) 3/525.

(3) **(1580) The assessment of the reliability of the chain of transmitters:**
- The Hadith is Mursal.

The authentication of Hadith:
- I did not find it on the authority of Makhul.
- It was reported by Al-Bayhaqiyy in (As-Sunan Al-Kubra) 10/35, through the route of Sufyan, from Burd, and in (Shu'ab Al-'Iman) 6/226, Ash-shehab in his (Musnad) 1/176, Al-Khateeb Al-Baghdadi in (Tarikh Baghdad) 5/183. All of them reported from the narration of Yahya ibn Abu Katheer from Abu Salamah from Abu Hurayrah.

The words of Allah, Exalted is He: (Qur'an 13:22) ﴿And ˹they are˺ those who endure patiently﴾ mean obeying Allah and avoiding disobeying Him. This was stated by ibn Zayd. Ibn Abbas said: It means: They endure the decree of Allah. 'Ata' said: They endure misfortunes and calamities. Abu 'Imran Al-Jawni said: They adhere to religion.

﴿seeking their Lord's pleasure﴾; seeking glorifying Allah, Exalted is He, by avoiding disobeying Him.

﴿establish prayer, donate from what We have provided for them—secretly and openly﴾; it means Zakah.

﴿and defend evil with good﴾; respond to evil with good.

Ibn Zayd said: It means: They do not repay evil with evil, but with good. Al-Qutaybi said: It means: If they are treated imprudently, they forbear. Imprudence is evil and forbearance is good. Qatadah said: They react with favor to evil persons. This is similar to the verse of Allah, Exalted is He: ﴿and when the foolish address them ˹improperly˺, they only respond with peace﴾ (Qur'an 25:63). Al-Hasan said: If they are deprived, they continue giving others, if they are wronged, they pardon, and if their kinship is severed, they uphold ties of kinship. Ibn Kisan said: It means: If they commit sins, they repent to Allah; to avert sin from themselves with repentance.

This was stated by ibn Abbas – in the narration of Ad-Dahhak. He said: They repel evil deed with good deed.

This transmitted saying is supported by Mu'adh ibn Jabal, he said: O Messenger of Allah, advise me. The Messenger (PBUH) said: (If you commit

- Al-Bayhaqiyy said in (As-Sunan Al-Kubra) 10/35: This Hadith is known for being Mursal. So At-Tirmidhi classified it as Mu'allal. See: (Talkhisul Habir) by ibn Hajar 3/228 and (Al-'Ilal) by Ad-Daraqutni 8/232.
- It was reported by Al-Tabarani in (Al-Mu'jam Al-Awsat) 2/19 through the route of Muhammad ibn Amr from Abu Salamah. Al-Tabarani said: This was not narrated on the authority of Muhammad ibn Amr except by Abu Ad-Dahma'. An-Nufayli considered him as trustworthy and ibn Hibban graded him weak as in (Majma' Al-Zawa'id) by Al-Haythami 4/180.

a bad deed, accompany it with a good deed, so Allah will wipe it out, secretly in secret and publicly in public "If you have done the bad deed secretly, do the good one secretly, and if you have done it publicly, do the good one publicly").

Abdullah ibn Al-Mubarak said: These are eight traits referring to the eight gates of the Paradise. Abu Bakr Al-Warraq said: These are eight bridges, whoever wants to get closer to Allah, Exalted is He, should pass them.

Allah said: ﴿It is they who will have the ultimate abode﴾.

Then Allah clarified that, so He said:

(Qur'an 13:23) ﴿the Gardens of Eternity, which they will enter﴾; the majority recited the Arabic word "yadkhulunaha" (enter) in the active voice. Yet, ibn Katheer and Abu Amr recited it in the passive voice.

Abdullah ibn Amr said: Indeed, there is a palace in the Paradise called Eden, surrounded by meadows, has five thousand gates. Only prophets or martyrs are allowed to enter there.

Allah says: ﴿along with the righteous among their parents, spouses, and descendants﴾; this means: Their family and offspring also enter there. ﴿And the angels will enter upon them from every gate﴾.

(Qur'an 13:24) ﴿Peace be upon you﴾; it implies: They say: Peace be upon you ﴿for your perseverance. How excellent is the ultimate abode!﴾.

Muqatil said: They enter the Paradise in about one day and one night of the days of the worldly life, having gifts and antiquities, and say: ﴿Peace be upon you for your perseverance﴾.

(1581) Abdullah ibn Hamid reported to us, Hajib ibn Ahmad reported to us, Abd Al-Raheem ibn Muneeb narrated to us, Muadh ibn Khalid narrated to us on the authority of Salih, from Yazeed that Anas ibn Malik recited this verse: ﴿the Gardens of Eternity, which they will enter﴾ to the words: ﴿How excellent is the ultimate abode!﴾; then he said: It is a pavilion made of a single hollow pearl, its length is sixty miles in the sky, in each corner of which there are wives. And he said: It has four thousand door panels made of gold, at

every door there are seventy thousand angels, with every one of them an incomparable gift from the Most Merciful[1].

Ibn Al-Mubarak related on the authority of Baqiyyah ibn Al-Waleed, Arta'ah ibn Al-Mundhir narrated to us: I heard a man called Abu Al-Hajjaj say: I sit with Abu Umamah and he said: If a believer enters Paradise, he sits on his raised throne, having two rows of angels. At their start, there is a graded door at which the angel comes and ask for permission to enter to the believer. So he says to the angel following him: There is an angel asking for permission to enter. The next angel says to the next one the same statement …etc till the angel reaches the believer. And the believer says: Permit him to enter. So the door will open for the angel, he enters and greets the believer saying: Peace be upon you. Then he goes away[2].

(1582) Abdullah ibn Hamid told me, Ahmad ibn Abdullah informed us, Muhammad ibn Abdullah ibn Sulayman narrated to us, Muslim ibn Sallam narrated to us, Abdullah ibn Yazeed Al-Muqri' narrated to us, Saeed ibn Abu Ayyub narrated to us, Ma'rouf ibn Suwayd Al-Judhami narrated to us on the authority of Abu 'Ushshanah Al-Ma'afiri that Abdullah ibn Amr said: The Messenger of Allah (PBUH) said: (Do you know who are the first among Allah's creation to enter Paradise? They said: Allah and His Messenger know best. The Messenger (PBUH) said: They are the poor emigrants (in Allah's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his

(1) **(1581) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for it includes Salih Al-Murri and Yazeed Ar-Raqqashi who are weak.

The authentication of Hadith:
- It was reported by ibn Abu Hatim as stated in (Ad-Durr Al-Manthur) by As-Suyuti 4/108.

(2) **The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat except Abu Al-Hajjaj whom I did not find, Baqiyyah is saduq (truthful), mudallis.

The authentication of Hadith:
- It was related by Nu'aym ibn Hammad in his additions to (Az-Zuhd) by ibn Al-Mubarak (68) and Al-Tabari in (Jami' Al-Bayan) 16/425. Both related through the route of Baqiyyah.

chest, unable to satisfy it himself. So the angels will go to them from every gate (of Paradise), saying: ﴿Peace be upon you for your perseverance. How excellent is the ultimate abode!﴾)[1].

Suhayl ibn Abu Salih narrated on the authority of Muhammad ibn Ibrahim, he said: The Prophet (PBUH) used to visit the graves of the martyrs every year and said: (Peace be upon you for your perseverance. How excellent is the ultimate abode!). Abu Bakr, Umar and Uthman (May Allah be pleased of them).

(Qur'an 13:25) ﴿And those who violate Allah's covenant after it has been affirmed, break whatever ˹ties˺ Allah has ordered to be maintained, and spread corruption in the land—it is they who will be condemned and will have the worst abode﴾; the worst abode means Hell. Sa'd ibn Abu Waqqas said: They are Al-Haruriyyah.

Concerning the verse of Allah, Exalted is He: (Qur'an 13:26) ﴿Allah gives abundant or limited provisions to whoever He wills﴾; this means Allah increases the provision for whom He wills, and straitens it for whom He wills. ﴿And the disbelievers become prideful of ˹the pleasures of˺ this worldly life﴾; this means that the polytheists of Makkah disregard grace. ﴿But the life of this world, compared to the Hereafter, is nothing but a fleeting enjoyment﴾; Mujahid said: It means that life is little and going away enjoyment.

Ibn Sabit said: It means: Life is like the supplies that a guardian provides his family with: bunch of dates or wheat or something to which milk is added.

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(1) **(1582) The assessment of the reliability of the chain of transmitters:**

- Its transmitters are thiqat except Muslim ibn Sallam whom I did not find. Al-Judhami is acceptable. No Jarh or Ta'dil was mentioned about sheikh of the compiler. It is a hasan Hadith.

The authentication of Hadith:

- It was reported by Ahmad in his (Musnad) 2/168 (6570), Abd ibn Humayd in (Al-Muntakhab) (352), ibn Hibban in his (Sahih) as stated in (Al-'Ihsan) 16/438, Abu Nu'aym in (Hilyat Al-Awliya') 1/347 and in (Sifat Al-Jannah) 1/105 and Al-Bayhaqiyy in (Al-Ba'th wa An-Nushur) (414). All of them reported through the route of Abdullah ibn Yazeed.
- It was also reported by Ahmad in (Musnad) 2/168 (6571) and Al-Hakim in (Al-Mustadrak) 2/529 through the route of Amr ibn Al-Harith ibn Abu 'Ushanah.

Al-Kalbi said: It means: Life is like a plate, bowl, glass or pot and the like which are used then thrown away.

Concerning the words of Allah, Exalted is He: (Qur'an 13:27) ﴿The disbelievers say﴾; this means the disbelievers of Makkah: Abdullah ibn Abu Umayyah and his companions ﴿If only a sign could be sent down to him from his Lord.﴾ Say, ˹O Prophet,˺ ﴿Indeed, Allah leaves to stray whoever He wills, and guides to Himself whoever turns to Him﴾; and guides whoever turns to Him by his heart to follow His religion and obey Him.

Then Allah depicts them, so He said:

(Qur'an 13:28) ﴿those who believe﴾; ﴿those﴾ is an object instead of ﴿whoever turns to Him﴾.

﴿and whose hearts find comfort﴾; becalm ﴿in the remembrance of Allah﴾; Muqatil said: It means with the Qur'an. ﴿Surely in the remembrance of Allah do hearts find comfort﴾.

Ibn Abbas commented on this verse: It concerns with oath. If a Muslim man swears by Allah to do something, the believers' hearts find comfort towards him. Mujahid said: The verse refers to the companions of the Messenger of Allah (PBUH).

(Qur'an 13:29) ﴿Those who believe and do good, for them will be bliss﴾; scholars differed regarding the interpretation of the Qur'anic Arabic word "tooba": ﴿bliss﴾. Al-Walibi said on the authority of ibn Abbas: It means joy and comfort of eye. 'Ikrimah said: It means excellent reward for them. Ad-Dahhak commented: It means beatitude for them. Qatadah said: It means best reward for them. Ma'mar commented: This is an Arabic word, if one says it to another, he means: You will be blessed. Ibrahim said: It means good and honor for them. Shumayt ibn 'Ajlan said: "tooba" means good persists. Al-Farra' said: "tooba" is derived from the word "tayyib" (good), but the Arabic letter "waw": "oo" is written for the dammah over Arabic letter "Ta'": "T". The Arabs say: "tobaac" or "tooba lak". Saeed ibn Jubayr said on the authority of ibn Abbas: "tooba" is the name of Paradise in Abyssinian language. Saeed

ibn Masjuh said: "tooba" is the name of Paradise in Hindi. Rabi' said: "tooba" means grove in the language of India.

Abu Saeed Al-Khudri related on the authority of the Messenger of Allah (PBUH) that a man told him: O Messenger of Allah, what is "tooba"? He said: (it is a tree in Paradise, travelling under its shade would be for one hundred years, the garments of the people of Paradise are made from its sheath). Mu'awiyah ibn Qurrah on the authority of his father that he said: The Messenger of Allah (PBUH) said: ("Tooba" is a tree cultivated by Allah's hand and He breathed into it the soul. It grows the clothing and jewelry for the people of Paradise. Its branches can be seen from behind the wall of Paradise).

Abu Hurayrah said: "Tooba" is a tree in Paradise to which Allah, Exalted is He, said: Bring for My servant what he desires, so it brings for him horses with their saddles and snaffles and camels with their bridles, and what he desires of covers.

Mughith ibn Sumay said: "Tooba" is a tree in Paradise. If a man rides three or four years old female camel, then he travels with it, it will not turn back to the place where he set out till he dies old. In Paradise, there are no dwelling's people without a branch of that tree's branches sagging over them. If they want to eat a fruit, the branch sags for them so they eat what they desire. The tree has birds from which the people of Paradise eat jerked and grilled then they fly.

Ubayd ibn Umayr said: It is a tree in the Garden of Eden, whose root is in the house of the Prophet (PBUH).

Muqatil said: Each leave of "Tooba" tree shades a nation and it has an angel glorifying Allah, Exalted is He, variously.

Abu Sallam said: 'Amir ibn Zayd Al-Bikali narrated to me that he heard 'Utbah ibn Abd As-Sulami say: A Bedouin came to the Prophet (PBUH) and asked: O Messenger of Allah, are there fruits in Paradise? The Messenger (PBUH) said: (Yes, there is a tree called "Tooba". It resembles Al-Firdaus). The Bedouin asked: Which tree of this world does it resemble? The Messenger (PBUH) said: (It does

not resemble any tree of your land. Have you been to the Levant?). The Bedouin said: No. The Messenger (PBUH) said: (It resembles a tree in the Levant called al-Jawzah (walnut) which grows on one trunk then spreads its branches higher up). The Bedouin asked: How big is its trunk? The Messenger (PBUH) said: (If one of the camels of your people was to go around it, it would not complete one circuit before its neck broke of old age and exhaustion)[1].

Wahb ibn Munabbih said: There is a tree in Paradise called "Tooba" under the shadow of which a rider can travel for one hundred years without covering the distance completely.

(1583) Abdullah ibn Muhammad ibn Abdullah informed me, Muhammad ibn Uthman ibn Al-Hasan narrated to us, Muhammad ibn Husayn ibn Salih narrated to us that Ali ibn Muhammad ibn Ad-Dahhan and Al-Husayn ibn Ibrahim Al-Jassas said: Al-Husayn ibn Al-Hakam narrated to us, Hasan ibn Husayn narrated to us, Hibban narrated to us on the authority of Al-Kalbi, from Abu Salih that ibn Abbas commented on the Qur'anic Arabic words (tooba lahum), which mean ﴿for them will be bliss﴾, saying: It is a tree the root of which is in the house of Ali in Paradise and in the house of every believer there is a branch of it called Tooba. ﴿and an honourable destination﴾: is beautiful place of final return[2].

(1584) With the same chain of transmitters on the authority of Abu Salih, Abdullah ibn Muhammad ibn Sawar reported to us, Jandal ibn Wathiq Al-Na'ami narrated to us, Ismael ibn Umayyah Al-Qurashi narrated to us on

(1) **The assessment of the reliability of the chain of transmitters:**
- It was reported by Abd Ar-Razzaq in (Al-Amali fi Aathar As-Sahabah) (P.92) (132), Ahmad in his (Musnad) 4/183 (17642), Al-Tabari in (Jami' Al-Bayan) 16/443 and ibn Hibban in his (Sahih) 16/429.
- Al-Qurtubi said: Its chain of transmitters is sahih.

(2) **(1583) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Al-Hasan ibn Al-Husayn Al-'Arni, Al-Kalbi, Abu Salih, Abu Al-Husayn An-Nusaybi and Hibban ibn Ali.

The authentication of Hadith:
- The tradition was stated by Al-Qurtubi in (Al-Jami' li-Ahkam Al-Qur'an) 9/317.

the authority of (Dawud ibn) Abd Al-Jabbar, from Jabir that Abu Ja'far said: The Messenger of Allah (PBUH) was asked about the words of Allah: ﴿for them will be bliss and an honourable destination﴾, so he said: (It is a tree in Paradise, its root is in my house and its branch is sagging over the people of Paradise). Then the Messenger was asked about it again, so he said: (It is a tree in Paradise, its root is in Ali's house and its branch is sagging over the people of Paradise). So he was asked: O Messenger of Allah, we asked you about that tree and you said: its root is in my house but when we asked you again you said: its root is in Ali's house! So the Messenger (PBUH) said: (In Paradise, my house and Ali's house will be one in the same place)[1].

Allah, Exalted is He, says: (Qur'an 13:30) ﴿And so﴾; it means thus. ﴿We have sent you﴾; it refers to Muhammad. ﴿to a community, like ˹We did with˺ earlier communities, so that you may recite to them what We have revealed to you﴾; it means to recite to them the Qur'an. ﴿Yet they deny the Most Compassionate﴾; Qatadah, Muqatil and ibn Jurayj said: this verse was revealed for the treaty of Al-Hudaybiyah when they wanted peace. So the Messenger of Allah (PBUH) said to Ali: (Write: In the name of Allah, the Most Compassionate (Ar-Rahman), the Most Merciful). Suhayl ibn Amr and the polytheists said: We are not familiar with this. We know that Ar-Rahman is only the ruler of Al-Yamamah – Musaylamah, the liar – rather, write: In Your name, O Allah. Like which the people of Jahiliyyah used to write. Then the Messenger of Allah (PBUH) said: (Write: This is the peace treaty which Muhammad, the Messenger of Allah, has concluded). So the polytheists of Quraysh said: (If you write): Messenger of Allah then we fight you and keep you back, we thus wrong you. Rather, writer: This is the peace treaty which Muhammad ibn Abdullah has concluded. So the companions of the Messenger of Allah (PBUH) said: Let us fight them. The Messenger (PBUH) said: (No, but write as they wish). So, Allah, Exalted is He, revealed this verse.

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(1) **(1584) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Mursal and extremely weak.
The authentication of Hadith:
- It was stated by Al-Qurtubi in (Al-Jami' li-Ahkam Al-Qur'an) 9/317.

Juwaybir related on the authority of Ad-Dahhak, from ibn Abbas: This verse was revealed for the disbelievers of Quraysh when the Prophet (PBUH) told them: (Prostrate to the Most Compassionate). So they said: And what is the Most Compassionate.

So Allah, Exalted is He, revealed this verse and said: ﴿Say﴾; it means say to them O Muhammad: The Most Compassionate you have denied ﴿He is my Lord ! There is no god ⌜worthy of worship⌝ except Him. In Him I put my trust, and to Him I turn ⌜in repentance⌝﴾[1].

Allah, the Almighty and Sublime, said: (Qur'an 13:31) ﴿If there were a recitation﴾; this verse was revealed for some people of the polytheists of Makkah among which were Abu Jahl ibn Hisham and Abdullah ibn Abu Umayyah Al-Makhzumi. They sit behind the Ka'bah then they sent to the Prophet of Allah (PBUH), so he came to them. Abdullah ibn Umayyah said to the Prophet (PBUH): If you like us to follow you, make the mountains of Makkah move away with the Qur'an so that the land of Makkah will be wide, and make therein for us springs and rivers to plant. You – as you claim – are not of less estimation to your Lord than Dawud, to whom He subjected the mountains to glorify with him. Or subject to us the wind to ride it to the Levant so that we get our provisions and needs, then we return home at the same day. The wind had been subjected to Sulayman and you – as you claim – are not of less estimation to your Lord (than Sulayman ibn Dawud. And give life to your grandfather Qusay or whoever you wish among our dead to ask him if what you say is truth or falsehood), as Isa was giving life to the dead, and you are not of less estimation than to Allah than him. So Allah, the Almighty and Sublime, revealed: ﴿If there were a recitation that could cause mountains to move﴾; so that they would be driven away from the face of the earth ﴿or the earth to split﴾; (so that it would become rivers and springs) ﴿or the dead to speak﴾.

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes Juwaybir who is extremely weak.

Some commented on the verse: ﴿If there were a recitation that could cause mountains to move …﴾; if there had been a Quran with which mountains could be moved from their places, or the earth could be cloven asunder, or the dead could be made to speak, they would have disbelieved in the Most Compassionate.

Then Allah said: ﴿But all matters are by Allah's Will. Have the believers not yet realized﴾; interpreters said: The Arabic word (yay'as) means know.

Al-Kalbi said: (yay'as) is the language of the Nakha'. Al-Qasim ibn Ma'n said: It is the language of Hawazin.

The evidence of interpreting the word (yay'as) as "know" is the recitation of ibn Abbas for (afalam yay'as) as (afalam yatabayyan) which means not get to know.

On the other hand, Al-Farra' denied that interpretation, and he said that he never heard one of the Arabs say that (yay'as) means know. He said: Allah, Exalted is He, informed the believers that had He willed He could have guided all mankind. So he said: It means: "Have not they been desperate knowing …".

﴿that had Allah willed, He could have guided all of humanity? And disasters will continue to afflict the disbelievers﴾; it means because of their disbelief and evil deeds, they will be afflicted with a variety of disasters and torments such as war, sterility, destruction, murder or capture.

Ibn Abbas said: What is meant by qari'ah ﴿disasters﴾ are the troops that the Messenger of Allah (PBUH) was sending to them.

﴿or strike﴾; you O Muhammad yourself dwell ﴿close to their homes﴾; Qatadah said: It means the disaster strikes close to their homes.

﴿until Allah's promise comes to pass﴾; the conquest, victory and establishment of the Messenger of Allah and His religion. Moreover, it was said: It means the Day of Resurrection. ﴿Surely Allah never fails in His promise﴾.

Allah, Exalted is He, says: (Qur'an 13:32) ﴿Other messengers had already been ridiculed before you, but I delayed the disbelievers ˹for a while˺﴾; I granted them a respite. ﴿then seized them﴾; it means: I punished them. ﴿And how ˹horrible˺ was My punishment!﴾.

(Qur'an 13:33) ﴿Is ˹there any equal to˺ the Vigilant One Who knows what every soul commits?﴾; it means Allah protects every soul, provides it sustenance, knows it best and repays it its deeds. The verse implies an omitted apodosis; it means: Is the Vigilant One Who knows what every soul commits like the one who does not but impotent. This is similar to the verse of Allah, Exalted is He: ﴿Is one who is obedient to Allah during the hours of the night﴾ (Qur'an 39:9); it implies: like the one who is disobedient.

﴿Yet the pagans have associated others with Allah ˹in worship˺. Say, ˹O Prophet,˺ ﴿Name them!﴾; it means: show their names. Then He said: ﴿Or do you ˹mean to˺ inform Him﴾; to inform Allah. ﴿of something He does not know on the earth?﴾; He does not know an associate for Him or a deity other than Him on the earth. ﴿Or are these ˹gods˺ just empty words?﴾; words that are clearly heard but they are in fact false and unfounded.

(1585) Our master Abu Al-Qasim Al-Hubaybi (May Allah have mercy upon him) said: In my opinion, the verse means: Say to them do you inform Allah of a secret that He does not know or of an open thing that He knows. If they say: of a secret that He does not know, they contradict themselves. If they say: of an open thing that He knows, say to them: name them! Clarify who are those because Allah does not know an associate for him[1].

Then He said: ﴿In fact, the disbelievers' falsehood has been made so appealing to them﴾; their cunning.

Mujahid said: It means: their polytheism, disbelief and inventing a lie against Allah, Glorified and Exalted is He.

﴿that they have been turned away from the Path﴾; it means they have been hindered from the Right Path.

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(1) **(1585) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes Abu Al-Qasim who was criticized by Al-Hakim.
The authentication of Hadith:
- It was transmitted by Al-Farra' in (Ma'ani Al-Qur'an) 2/65 and Al-Tabari in (Jami' Al-Bayan) 16/466.

The Kufians recited the verse in the passive voice, like in Surat Ghafir (which is called Al-Mu'min) ﴿he was hindered from the 'Right' way﴾ (Qur'an 40:37). And Abu Ubayd agreed with them, he said: for it is the recitation of the Sunnis, and it implies affirmation of fate.

Others recited it in the active voice, to which Abu Hatim agreed, with regard to the verse: ﴿Indeed, those who persist in disbelief and hinder ˹others˺ from the Way of Allah﴾ (Qur'an 22:25) and the verse: ﴿Those who disbelieve and hinder ˹others˺ from the Way of Allah﴾ (Qur'an 16:88).

﴿And whoever Allah leaves to stray﴾; it means to stray by forsaking Allah. ﴿will be left with no guide﴾; with no one that grants him success.

(Qur'an 13:34) ﴿For them is punishment in this worldly life﴾; punishment here is by murder and capture. ﴿but the punishment of the Hereafter is truly far worse﴾; is harder. ﴿And none can shield them from Allah﴾; no protector shall protect them from punishment of Allah.

Allah, Exalted is He, says: (Qur'an 13:35) ﴿The description of the Paradise promised to the righteous﴾; the righteous are promised to enter the Paradise. It was said: The meaning here is like that of the verse of Allah, the Almighty and Sublime: ﴿To Him belong the finest attributes﴾ (Qur'an 30:27); the highest description. And is like the verse: ﴿This is their description in the Torah. And their parable in the Gospel is﴾ (Qur'an 48:29). Thus, the verse implies that the description of the Paradise promised to the righteous is that under which the rivers flow.

The Arabs use a parable as a description like the verse: ﴿There is nothing like Him﴾ (Qur'an 42:11); nothing is Him. Muqatil said: The verse means: The like of the Paradise promised to the righteous regarding good, grace and eternity is as the like of the Hell regarding torment, trouble and eternity.

Allah, Exalted is He, says: ﴿eternal is its fruit﴾; its fruit will not be cut or come to an end. ﴿as well as its shade﴾; its shade is ever deepening and does not terminate. This is a refutation of the Jahmiyyah who said: The delight of the Paradise will come to an end.

﴿That is the ⌜ultimate⌝ outcome for the righteous﴾; it means their final destination is the Paradise. ﴿But the outcome for the disbelievers is the Fire!﴾.

(Qur'an 13:36) ﴿⌜The believers among⌝ those who were given the Scripture﴾; those are the companions of Muhammad (PBUH) and the Scripture is the Qur'an. ﴿rejoice at what has been revealed to you ⌜O Prophet⌝﴾; rejoice at the Qur'an. ﴿while some ⌜disbelieving⌝ factions﴾; it means: the disbelievers who formed parties against the Messenger of Allah (PBUH), who were the Jews and the Christians, ﴿deny a portion of it﴾. This is the comment of Mujahid and Qatadah.

Other scholars said: The mention of the Most Compassionate in the Qur'an was little at the beginning of its revealing. So when Abdullah ibn Sallam and his companions embraced Islam they got displeased for the little occurrence of the Most Compassionate in the Qur'an, because the Most Compassionate has been mentioned much in the Torah. So they asked the Messenger of Allah (PBUH) about that. Thus, Allah, Exalted is He, revealed: ﴿Say, ⌜O Prophet,⌝ ﴿Call upon Allah or call upon the Most Compassionate …﴾ (Qur'an 17:110). Upon revealing this verse, the people of Quraysh said: What is the matter with Muhammad, he was calling to one deity but today he is calling to two deities: Allah and the Most Compassionate (Ar-Rahman), we do not know Ar-Rahman except that man of Al-Yamamah. They mean Musaylamah, the liar. Thus, Allah, Exalted is He, revealed: ﴿while they disbelieve at the mention of the Most Compassionate﴾ (Qur'an 21:36), and ﴿Yet they deny the Most Compassionate﴾.

The believers among the people of the Scripture rejoiced at the mention of the Most Compassionate, so Allah, Exalted is He, revealed: ﴿⌜The believers among⌝ those who were given the Scripture rejoice at what has been revealed to you ⌜O Prophet⌝﴾; they rejoice at the mention of the Most Compassionate.

﴿while some ⌜disbelieving⌝ factions﴾; it means the polytheists of Quraysh ﴿deny a portion of it﴾. Allah, Exalted is He, said: ﴿Say﴾; O Muhammad ﴿I have only been commanded to worship Allah, associating none with Him ⌜in worship⌝. To Him I invite ⌜all⌝, and to Him is my return﴾.

Allah, Exalted is He, says: (Qur'an 13:37) ﴿And so We have revealed it as an authority﴾; As We have revealed the Book to you O Muhammad and the disbelieving factions denied it, We also have revealed judgement and religion ﴿in Arabic﴾. Allah depicted it as being in Arabic for it has been revealed to Muhammad (PBUH) – who is an Arab – so Allah has attributed religion to him, but the disbelieving factions denied this judgement as well.

Some commented: the composition of the verse is: As We have revealed the Scriptures to the messengers in their languages, We have revealed the Qur'an to you ﴿as an authority in Arabic﴾.

Then Allah warned the Messenger (PBUH) of following vain desires of the disbelieving factions so He said: ﴿And if you were to follow their desires﴾. It was said: It means their desires regarding religion. Furthermore, it was said: It means their desires regarding Qiblah (prayer direction).

﴿after ⌜all⌝ the knowledge that has come to you, there would be none to protect or shield you from Allah﴾.

(Qur'an 13:38) ﴿We have certainly sent messengers before you ⌜O Prophet⌝﴾; We made messengers to be humans like you. ﴿and blessed them with wives and offspring﴾; messengers have wives they have married and offspring they have begot. We did not make them angels who do not eat, drink or marry; so shall We make a messenger to your people to be an angel! Rather, We sent to your people humans like them as We have sent to the nations prior to them humans.

﴿It was not for any messenger to bring a sign without Allah's permission﴾; this is the reply to Abdullah ibn Abu Umayyah.

Then he recited: ﴿Every destined matter has a ⌜set⌝ time﴾; and said: It means: for every matter destined by Allah, Exalted is He, a Book He had written. Ad-Dahhak said: It means for every Book revealed from the heaven is a time set for its revealing.

(Qur'an 13:39) ﴿Allah eliminates and confirms what He wills﴾; Humayd, ibn Katheer, Abu Amr, 'Asim and Ya'qub recited the Qur'anic Arabic word

(wayuthbit), which means ﴿and confirms﴾. Yet, others recited it as (wayuthabbit) which was agreed by Abu Ubaydah; for the numerous reciters who recited it likewise, and for the words of Allah, the Almighty and Sublime: ﴿Allah makes the believers steadfast﴾ (Qur'an 14:27). "makes steadfast" is (yuthabbit) in Arabic. Interpreters differed concerning the meaning of the verse.

(1586) Abu Al-Hasan Ahmad ibn Ibrahim ibn 'Abdawayh informed us – reading to him in Rajab 384 AH – Abu Bakr Muhammad ibn Hamdoun ibn Khalid ibn Yazeed narrated to us, Umar ibn Nawfal ibn Khallad Bahran narrated to us, Muhammad ibn Humayd narrated to us, Muhammad ibn Jabir narrated to us on the authority of Muhammad ibn Abu Layla, from Nafi', from ibn Umar, he said: I heard the Messenger of Allah (PBUH) say: (Allah eliminates and confirms what He wills except wretchedness, bliss and death)[1]. (Note: This Hadith is weak.)

It was narrated that ibn Abbas said: Allah eliminates and confirms what He wills except six matters: creation, moral, sustenance, death, wretchedness and bliss.

'Ikrimah said: They are two Books: A Book, other than the Mother of the Book (Umm-ul-Kitab), the Master Record or original source from which Allah eliminates and confirms what He wills, and the other Book He has is the Mother of the Book in which He changes nothing.

Abu Salih and Ad-Dahhak said: Allah eliminates what He wills from the Book written by the angels concerning the deeds of mankind. He eliminates what is not linked to reward and punishment, and confirms what is linked to reward and punishment.

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(1) **(1586) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak.

The authentication of Hadith:
- It was reported by Al-Tabari in (Al-Mu'jam Al-Awsat) 10/214 and ibn Mardawayh as in (Ad-Durr Al-Manthur) by As-Suyuti 4/123. Al-Tabarani said: This Hadith was neither related from ibn Abu Layla except by Muhammad ibn Jabir, nor was it related from Nafi' except by ibn Abu Layla. Al-Haythami said in (Majma' Al-Zawa'id) 7/127: It includes Muhammad ibn Jabir Al-Yamami who is weak and undeliberately lied. It was regarded as weak by Al-Hafidh As-Suyuti as well.

'Affan related on the authority of Hammam, from Al-Kalbi concerning the verse: ﴿Allah eliminates what He wills﴾; he commented: It means: Allah eliminates from sustenance and increases it, and eliminates from the term of life and increases it.

I (Al-Tha'labi) asked: Who told you so? He said: Abu Salih on the authority of Jabir ibn Abdullah ibn Ri'ab Al-Ansari, on the authority of the Prophet (PBUH). Then, Al-Kalbi came and was asked about this verse. So he said: It means: Allah writes down all words uttered by mankind till it is Thursday, He omits everything written which has no regard to reward or punishment such as you may say: I ate, drank, went in, went out and the like which is truthful, and He confirms what deserves reward and punishment(1). (Note: This Hadith is extremely weak.)

Some said: Allah eliminates what He wills and confirms all what He wills with no exception as transmitted by Al-Kalbi on the authority of Badhan, from Jabir, from the Prophet (PBUH).

Abu Uthman An-Nahdi related: Umar ibn Al-Khattab (May Allah be pleased with him) was performing Tawaf (circumambulation) around the Sacred House, weeping and saying: O Allah, if You have written me among the blessed, confirm it therein. And if You have written me among the sinful and the damned, eliminate it and confirm me among the blessed. Verily, You eliminate and confirm whatever You will, and with You is the Mother of the Book.

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(1) **The assessment of the reliability of the chain of transmitters:**

- It is an extremely weak Hadith.

The authentication of Hadith:

- It was reported by Al-Harith ibn Abu Usamah in his (Musnad) as in (Baghiyyat Al-Bahith) (224) and (Al-Matalib Al-'Aiyah) by ibn Hajar 8/601. It was also reported by Al-Tabari in (Jami' Al-Bayan) 16/484. All of them reported through the route of Al-Kalbi who is Matruk.
- Al-Hafidh said in (Fath Al-Bari) 13/523: Al-Kalbi is Matruk, and Abu Salih did not see Jabir.
- I said: What makes it being regarded as weak is that Al-Tabari in (Jami' Al-Bayan) 16/484 related it through another narration from Al-Kalbi, from Abu Salih.

Abdullah ibn ʻUkaym and Abu Qilabah narrated on the authority of ibn Mas'ud that he used to say: O Allah, if You have written me among the blessed, confirm me with them. And if You have written me among the wretched, eliminate me from their record and confirm me with the blessed; indeed, You eliminate and confirm what You will and with You is the Mother of the Book.

Al-A'mash narrated on the authority of Abu Wa'il that he used to say these supplications: O Allah, if You have written us among the wretched, eliminate us from their record and confirm us among the blessed. And if You have written us among the blessed, confirm us therein; indeed, You eliminate and confirm what You will and with You is the Mother of the Book.

Hammad narrated on the authority of Abu Hamzah, from Ibrahim that Ka'b said to Umar: O chief of the believers, except for a verse existed in the Book of Allah, I would have informed you of what would happen till the Doomsday. Umar asked: What is this verse? Ka'b said: It is the word of Allah, Exalted is He: ﴿Allah eliminates and confirms what He wills, and with Him is the Master Record﴾.

ʻAtiyyah narrated on the authority of ibn Abbas regarding this verse, he said: It means that a man may obey Allah for a long term then he disobeys Him; and dies in error, so this is what Allah eliminates; his good deeds are eliminated by bad deeds with which his life has ended. And what Allah confirms is the good deeds of a man who obeys Allah and persists to obey Him till he dies.

Furthermore, Ali ibn Abu Talib (May Allah be pleased with him) commented on the verse: It means: Allah eliminates and confirms what He wills from the generations like His words: ﴿how many peoples We destroyed before them﴾ (Qur'an 32:26) and His words: ﴿Then We raised another generation after them﴾ (Qur'an 23:31).

Saeed ibn Jubayr and Qatadah said: Allah eliminates what he wills from laws and obligations; He abrogates and changes what He wills. And He confirms what He wills; by not abrogating it.

Al-Hasan commented on the verse: ﴿Every destined matter has a ˹set˺ time﴾; it means: the terms of life of the descendants of Adam are set in a

Book. ﴿Allah eliminates what He wills﴾; whoever his time of death comes He causes him to die. ﴿and confirms﴾; whoever his time of death does not come yet He let him alive till it comes.

Mujahid said: When Allah revealed ﴿It was not for any messenger to bring a sign without Allah's permission﴾, the people of Quraysh said: O Muhammad, we see you have no power to do anything, and the case had been already judged. So this verse is revealed to frighten and threaten them. Allah eliminates and confirms what He wills concerning sustenance of people, their afflictions and what He grants and allots for them.

Muhammad ibn Ka'b Al-Quradhi said: If man is born, his term of life and sustenance are confirmed and if he dies, his term of life and sustenance are eliminated.

Moreover, it was narrated from Saeed ibn Jubayr: ﴿Allah eliminates what He wills﴾; it means: He eliminates what He wills from His servants' sins so He forgives them. ﴿and confirms﴾; it means: Allah confirms what He wills not to forgive.

'Ikrimah said: The verse ﴿Allah eliminates what He wills﴾ means: Allah eliminates all sins with repentance. ﴿and confirms﴾; it means: He changes sins into good deeds. This is evidenced with the verse of Allah, Exalted is He: ﴿As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allah will change into good deeds﴾ (Qur'an 25:70).

In addition, it was narrated from Al-Hasan: ﴿Allah eliminates what He wills﴾; it means: fathers. ﴿and confirms﴾; it means: sons.

Commenting on the verse ﴿Allah eliminates what He wills﴾, As-Suddi said: It means the moon. ﴿and confirms﴾; it means: the sun. This is evidenced with the verse of Allah, Exalted is He: ﴿So We made the sign of the night devoid of light, and We made the sign of the day ⌜perfectly⌝ bright﴾ (Qur'an 17:12).

Ar-Rabi' said: This verse is concerned with souls during sleeping. Allah takes souls during sleeping. Whoever He wills to cause his death, He eliminates and captures him. And whoever Allah wills to keep alive, He confirms his soul and returns it to him. This is evidenced with the verse: ﴿⌜It is⌝ Allah ⌜Who⌝

calls back the souls ˹of people˺ upon their death as well as ˹the souls˺ of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until ˹their˺ appointed time﴾ (Qur'an 39:43).

And it was said about the verse ﴿Allah eliminates what He wills﴾; it means the worldly life. ﴿and confirms﴾; means the Hereafter.

Muhammad ibn Ka'b Al-Quradhi narrated on the authority of Fadalah ibn Ubayd, from Abu Ad-Darda', he said: The Messenger of Allah (PBUH): (Allah opens the Book of Dhikr (mentioning the name of Allah) during the last three hours of night, that no one else can look in besides him, then He eliminates what He wills and confirms what He wills)[1]. (Note: This Hadith is extremely weak.)

Ibn Jurayj narrated on the authority of 'Ata' that ibn Abbas said: Allah has a preserved tablet, its length equals 500 years long, it is created from a white pearl that has two covers made of corundum and Allah looks at it daily 360 times, eliminates and confirms what He wills. And with Him is the Mother of the Book[2].

(Qays ibn Abbad said: The tenth of Rajab is a day on which Allah eliminates and confirms what He wills, and with Him is the Mother of the Book) it means: Al-Lawh Al-Mahfoudh (Preserved Tablet) on which there can be no additions or erasures.

Qatadah and Ad-Dahhak said: The Mother of the Book means the whole original Book in which Allah eliminates and confirms what He wills.

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(1) **The assessment of the reliability of the chain of transmitters:**
- It is an extremely weak Hadith.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/489 and Al-Tabarani in (Al-Mu'jam Al-Awsat) 8/279. Al-Haythami said in (Majma' Al-Zawa'id) 1/412: It includes Ziyad ibn Muhammad Al-Ansari who is Mukar al-hadith.

(2) **The assessment of the reliability of the chain of transmitters:**
- 'Ata' Al-Khurasani did not see ibn Abbas.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/489, and was stated by ibn Katheer in (Tafsir Al-Qur'an Al-Adhim) 2/520 and Al-Qurtubi in (Al-Jami' li-Ahkam Al-Qur'an) by Al-Qurtubi 9/332.

Ibn Abbas asked Ka'b: What is the Mother of the Book? Ka'b said: Allah has known what He will create and what His mankind will do, so He said to His knowledge: Be a Book. So it was.

(Qur'an 13:40) ﴿Whether We show you ˹O Prophet˺ some of what We threaten them with﴾; it means: torment, ﴿or cause you to die﴾; before We show you that, ﴿your duty is only to deliver ˹the message˺﴾; you only have to do that, ﴿Judgment is for Us﴾; and the recompense.

(Qur'an 13:41) ﴿Do they not see﴾; ﴿they﴾ refers to the people of Makkah who ask Muhammad for signs ﴿that We gradually reduce their land from its borders?﴾; so We conquer for Muhammad (PBUH) a land after the other around their land, do they not fear that We may conquer their land for him as We have conquered other lands for him?

In this regard, interpreters said:

(1587) Al-Hasan ibn Muhammad ibn Ja'far reported to us, my father narrated to us, ibn Shanboudh narrated to us, Saeed ibn Muhammad narrated to us, Al-Mushil ibn Wadih narrated to us, on the authority of Salih ibn Amr, from Amr ibn Ubayd that Al-Hasan said: The verse means: Overpowering of the Muslims over the polytheists[1].

(1588) Abu Al-Qasim Al-Hasan ibn Muhammad ibn Habeeb narrated to me (Al-Tha'labi) with his recitation before me, Abu Zakariyya Al-'Anbari narrated to us, Ibrahim ibn Muhammad ibn Yazeed Al-Marwazi narrated to us, Yusuf ibn Isa narrated to us, Waki' narrated to us on the authority of Salamah ibn Nubayt that Ad-Dahhak said: The verse means: What is overpowered by Muhammad (PBUH) from the land of the enemy[2].

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(1) **(1587) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak.

The authentication of Hadith:
- It was reported by Abd Ar-Razzaq in (Tafsir Al-Qur'an) 2/339 and Al-Tabari in (Jami' Al-Bayan) 16/494 through the route of Al-Hasan with a sahih chain of transmitters.

(2) **(1588) The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat except Ibrahim ibn Yazeed whom I did not find.

The authentication of Hadith:
- It was reported by (Jami' Al-Bayan) 16/494 through the route of Waki' from Salamah ibn Nubayt. Its chain of transmitters is sahih.

(1589) Al-Hasan ibn Muhammad narrated to me, Abu Al-Hasan Ali ibn Muhammad ibn Dalwayh narrated to us, Ahmad ibn Muhammad ibn Ishaq narrated to us, Ali ibn Hajar narrated to us on the authority of Muhammad ibn Yazeed, from Juwaybir that Ad-Dahhak said: The verse means: Do the people of Makkah not see that We conquer for Muhammad (PBUH) the towns around him[1].

(1590) Al-Hasan ibn Muhammad narrated to me, Abu Al-Qasim Ubayd Allah ibn Al-Ma'moun narrated to us, Ammar ibn Abd Al-Majeed Abu Yasir narrated to us, Ahmad ibn Abdullah narrated to us, Ishaq ibn Ibrahim Al-Taghlibi narrated to us on the authority of Muqatil ibn Sulayman, he said: In the verse, what is meant by ﴿land﴾ is Makkah, and ﴿We gradually reduce their land from its borders﴾ means: Their land will be overpowered by the Prophet (PBUH) and the believers, reduction of the number of the enemy and increase of the Muslims. So why do the polytheists not learn a lesson![2]

Some said: The verse means: Do they not see that We come to a land and cause its destruction, do they not fear that We may do the like with their land and ruin them?

(1591) Abu Al-Qasim Al-Hasan ibn Muhammad, the interpreter, (May Allah have mercy upon him) verbally narrated to us, Abu Al-Qasim Mansur ibn Al-Abbas narrated to us, Hatim ibn Mahboob narrated to us, Saeed ibn Abd Ar-Rahman Al-Makhzumi narrated to us, Sufyan ibn 'Uyaynah narrated

(1) **(1589) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Juwaybir Al-Azdi.

The authentication of Hadith:
- It was reported by Saeed ibn Mansur in his (Sunan), Kitab Al-Tafsir 5/441 and Al-Tabari in (Jami' Al-Bayan) 16/494 through the route of Juwaybir from Ad-Dahhak.

(2) **(1590) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes some that I did not find.

The authentication of Hadith:
- See: (Tafsir Muqatil) (192a) and (Zad Al-Masir) by ibn Al-Jawzi 4/340. This word is chosen by Al-Farra', see: (Ma'ani Al-Qur'an) 2/66.

to us on the authority of ibn Abu Najeeh that Mujahid said: The destruction of a land means causing its people to die[1].

(1592) Al-Hasan ibn Muhammad narrated to us, Ahmad ibn Muhammad ibn Ibrahim Al-Tusi narrated to us, Abu Al-Abbas Ahmad ibn Al-Khidr Al-Sayrafi narrated to us, Sulayman ibn Ma'bad narrated to us, Ali ibn Al-Hasan ibn Shaqiq narrated to us on the authority of Al-Husayn ibn Waqid, from Yazeed Al-Nahwi, from 'Ikrimah, he said: The verse means causing people to die. And he said: if land had been reduced, it would have been like this, and he formed the number of ninety with his fingers.

(1593) Al-Hasan narrated to us, Abu Muhammad Abdullah ibn Ahmad ibn Al-Siddiq narrated to us, Abu Raja' Muhammad ibn Hamdawayh narrated to us, Ahmad ibn Jameel narrated to us, Ishaq ibn Bishr narrated to us on the authority of Uthman ibn Al-Saj, from Al-Kalbi, from Abu Salih, from ibn Abbas regarding the verse: ﴿We gradually reduce their land from its borders﴾, he said: It means the death of the people of the earth[2].

(1594) Al-Hasan ibn Muhammad narrated to us, Ahmad ibn Muhammad ibn Al-Abbas narrated to us, Ali ibn Ibrahim narrated to us, Ali ibn Khashram narrated to us on the authority Waki', from Talhah ibn Abu Talhah Al-Qannad, from Al-Sha'bi, he said: The verse means death of people and loss of fruits[3].

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(1) **(1591) The assessment of the reliability of the chain of transmitters:**
- sheikh of the compiler was regarded as a liar by Al-Hakim, the sheikh of his sheikh was not found by me and the rest of its transmitters are thiqat.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/494 and ibn Abu Shaybah as stated in (Ad-Durr Al-Manthur) by As-Suyuti 4/126.

(2) **(1593) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes sheikh of the compiler, Ishaq ibn Bishr and Al-Kalbi who are liars.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/497.

(3) **(1594) The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat except sheikh of the compiler who was regarded as a liar by Al-Hakim. It includes Ahmad ibn Muhammad ibn Al-Abbas and Ali ibn Ibrahim whom I did not find.

Ali ibn Abu Talhah said on the authority of ibn Abbas: The verse means loss of the land's people and blessing.

(1595) Abu Al-Qasim Al-Hubaybi narrated to us, Abu Zakariyyah Al-'Anbari narrated to us, Al-Boshanji narrated to us, ibn Bukayr narrated to us on the authority of ibn Lahi'ah, from Uthman ibn 'Ata' that his father said:

(1596) And Abu Al-Hasan Muhammad ibn Al-Husayn ibn Nujayd ibn Abd Al-Kareem narrated to us, Abu Nu'aym Abd Al-Malik ibn Muhammad ibn 'Adiyy in Bukhara narrated to us, Al-Abbas ibn Al-Waleed ibn Mazeed reported to us, Muhammad ibn Shu'ayb ibn Shabour narrated to us, Uthman ibn 'Ata' narrated to me on the authority of his father regarding this verse, he said: It means the loss of its scholars and jurists(1).

(1597) Abu Ali Zahir ibn Ahmad Sarakhsi jurist in Sarakhs (May Allah have mercy upon him) reported to me, Abu Lubayd Muhammad ibn Idris Al-Shami narrated to us, Suwayd ibn Saeed Al-Hadathani narrated to us, Abu Al-Ahwas narrated to us on the authority of Muhammad ibn Ubayd Allah, from Abd Al-Malik ibn Umayr, from Raja' ibn Haywah that Abu Ad-Darda' said: The Messenger of Allah (PBUH) said: (Learn knowledge before it is taken away), we said: how can knowledge be taken away while we, Muslims, recite the Qur'an and make our offspring recite it. So the Messenger (PBUH) got angry, then he said: (Is it not the case with the Jews and Christians who read the Torah, yet they do not act upon anything

The authentication of Hadith:

- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/496 through the route of Waki' from ibn Talhah. It was stated by ibn Abd Al-Barr in (Jami' Bayan Al-'Ilm) 1/601.

(1) (1595, 1596) **The assessment of the reliability of the chain of transmitters:**

- It was related by the compiler with two chains of ransmitters both of which are weak.

The authentication of Hadith:

- It was reported by Saneed and ibn Abd Al-Barr as stated in (Jami' Bayan Al-'Ilm) 1/601, through the route of Waki' from Talhah ibn Amr, from 'Ata'. Talhah ibn Amr Al-Hadrami Al-Makki is weak. However, the meaning of the tale is related from a group. Ibn Abd Al-Barr said: The word of 'Ata' is extremely good that scholars regarded as acceptable.

therein ? Knowledge is taken away by its scholars being taken away)[1]. (Note: This Hadith is extremely weak.)

(1598) And master Abu Al-Qasim Al-Hasan ibn Muhammad ibn Habeeb (May Allah have mercy upon him) verbally narrated to us in Safar 388 AH from others who said: Abu Al-Abbas Muhammad ibn Ya'qub ibn Yusuf narrated to us, Muhammad ibn Abdullah ibn Abd Al-Hakam narrated to us, Abu Damrah Anas ibn Iyad narrated to us on the authority of Hisham ibn 'Urwah, from his father that Abdullah ibn Amr ibn Al-'As said: I heard the Messenger of Allah (PBUH) say: (Verily Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no scholar, people turn to the ignorant as their leaders; who then are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray)[2].

(1599) And Abu Al-Qasim narrated to us, Muhammad ibn Ahmad ibn Saeed informed us, Al-Abbas ibn Hamzah narrated to us, Hannad ibn Al-Sirri narrated to us, Muhammad ibn Fudayl ibn Ghazwan narrated to us on the authority of Abdullah ibn Abd Ar-Rahman, from Salim ibn Abu Al-Ja'd that Abu Ad-Darda' said: O people of Homs, why I see your scholars being taken away and the ignorant

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(1) **(1597) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak; for it includes Al-'Arzami (Muhammad ibn Ubayd Allah).

The authentication of Hadith:
- It was reported by At-Tirmidhi, Chapters of Knowledge, Chapter: What Has Been Related About Knowledge Leaving (2653) and he said: It is Hasan Gharib. It was also reported by Al-Hakim in (Al-Mustadrak) 1/99 and he said: Its chain of transmitters is Sahih.

(2) **(1598) The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat except sheikh of the compiler.

The authentication of Hadith:
- It was reported by Al-Bukhari in (Knowledge), Chapter: How the (religious) knowledge will be taken away (100), Muslim in the Book of Knowledge, Chapter: The Taking Away of Knowledge (2673), At-Tirmidhi (2652) in Chapters of Knowledge, Chapter: What Has Been Related About Knowledge Leaving. Ibn Majah 1/50 in The Book of Sunnah and Ahmad in (Musnad) 2/162. All of them reported through the route of Hisham ibn 'Urwah from his father.

among you do not seek knowledge, I see you turn towards what is guaranteed for you whereas you neglect what you are charged with. Learn knowledge before it is taken away; knowledge is taken away by scholars being taken away(1).

(1600) And Abu Al-Qasim reported to us, Ubayd Allah ibn Al-Ma'moun in Herat narrated to us, my father narrated to us, 'Isam ibn Rawwad ibn Al-Jarrah narrated to us on the authority of his father, from Juwaybir that Ad-Dahhak said: Ali (May Allah be pleased with him) said: Verily the likeness of jurists is as the palms of hands; if a palm of the hand is cut, it will never come back(2).

(1601) Abu Al-Qasim reported to us, my father narrated to us, Abu Abdullah Al-Husayn ibn Ahmad Al-Razi Al-Za'farani narrated to us, Umar ibn Mudrik Balkhi Abu Hafs narrated to us, Makki ibn Ibrahim narrated to us, Hisham ibn Hassan narrated to us on the authority of Al-Hasan that he said: Abdullah ibn Mas'ud said: the death of a scholar is an immense loss that cannot be replace for as long as the day and night should alternate(3).

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(1) **(1599) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for it includes sheikh of the compiler who was regarded as a liar by Al-Hakim. Sheikh of his sheikh is weak. Besides, it includes some that I did not find.

The authentication of Hadith:
- It was reported by Ad-Darimi 1/90 in (Sunan), Chapter: Knowledge Leaving, Abu Nu'aym in (Hilyat Al-Awliya') 1/212, Al-Bayhaqiyy in (Shu'ab Al-'Iman) 2/268 and ibn Abd Al-Barr in (Jami' Bayan Al-'Ilm) 1/608. All of them reported through the route of Salim ibn Abu Al-Ja'd from Abu Ad-Darda'. Salim did not see Abu Ad-Darda'.

(2) **(1600) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for it includes 'Isam ibn Rawwad who was regarded as Layyin (lenient, slightly weak) by Al-Hakim. It was stated by Al-Baghawi in his (Tafsir) 3/28.

(3) **(1601) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for Al-Hasan did not hear from ibn Mas'ud.

The authentication of Hadith:
- It was reported by Al-Bayhaqiyy in (Shu'ab Al-'Iman) 2/268, ibn Abd Al-Barr in (Jami' Bayan Al-'Ilm) 1/593, Ad-Darimi in (Sunan) 1/106 and ibn Abu 'Asim in (Az-Zuhd) 2/262 from Al-Hasan.
- It was also stated as Marfu' from the narration of 'Aishah, reported by Al-Bazar as stated in (Majma' Al-Zawa'id) 1/201. It includes Muhammad ibn Abd Al-Malik about which Al-Bazar said: He related Hadiths that no one corroborates him in and this is one of them.

(1602) And through him on the authority of Al-Razi, Amr ibn Tamim Al-Tabari narrated to us, Muhammad ibn Al-Salt reported to us, Abbad ibn Al-Awwam narrated to us on the authority of Hilal ibn Khabbab that he said: I asked Saeed ibn Jubayr: What is the sign for the destruction of people? He said: If their scholars are gone(1).

Similar to this verse is a verse in Surat Al-Anbiya' (Peace be upon them).

Allah, Exalted is He, says: ﴿Allah decides—none can reverse His decision﴾; this means no one can remove His decree ﴿And He is swift in reckoning﴾.

(Qur'an 13:42) ﴿Those ⌜disbelievers⌝ before them ⌜secretly⌝ planned﴾; it means: The disbelievers who were before the polytheists of Makkah, ﴿but Allah has the ultimate plan﴾; it means: Allah has the means of plan, in his hand are good and evil, benefit and harm, so the plan of a person can harm none except the one Allah wills him to be harmed. Besides, it was said: It means: Allah has the recompense of plan.

﴿He knows what every soul commits. And the disbelievers will soon know﴾; Abu Amr, Nafi' and ibn Katheer recited: "Al-Kafir" (the disbeliever) as singular instead of "Al-Kuffar" (the disbelievers) whereas others recited it as plural. ﴿who will have the ultimate outcome﴾; it means the outcome of the Hereafter when the disbelievers enter the Hell and the believers enter the Paradise.

(Qur'an 13:43) "The disbelievers say, ﴿You ⌜Muḥammad⌝ are no messenger.﴾ Say, ⌜O Prophet,⌝ ﴿Allah is sufficient as a Witness between me and you﴾; Allah witnesses that I am His Messenger to you, ﴿as is whoever has knowledge of the Scripture﴾; the believers among the people of the Scripture also witness over that.

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(1) **The assessment of the reliability of the chain of transmitters:**
- It includes sheikh of the compiler who was regarded as a liar by Al-Hakim and it includes some that I did not find.

The authentication of Hadith:
- It was reported by ibn Abu Shaybah in (Al-Musannaf) 15/40, Ad-Darimi in (Sunan) 1/90, Abu Nu'aym in (Hilyat Al-Awliya') 4/276 and ibn Abd Al-Barr in (Jami' Bayan Al-'Ilm) 1/593.

Al-Hasan and Saeed ibn Jubayr recited the Qur'anic Arabic word (waman 'indahu) which means ﴿whoever has﴾ as (wamin 'indihi) which means "from him" and recited ('ilmu alkitab) which means ﴿knowledge of the Scripture﴾ as ('ulima alkitab) which is in the passive voice and means "the Scripture was known".

Abu 'Awanah related on the authority of Abu Bishr, he said: I asked Saeed ibn Jubayr concerning ﴿as is whoever has knowledge of the Scripture﴾ is this Abdullah ibn Sallam ? Saeed said: How come while this Surah is Makki ! Saeed ibn Jubayr also recited it as (wamin 'indihi 'ulima alkitab)(1).

The evidence for this recitation is the verse: ﴿and enlightened with knowledge of Our Own﴾ (Qur'an 18:65) and the verse: ﴿The Most Compassionate. taught the Quran﴾ (Qur'an 55:1, 2).

(1603) And Abdullah ibn Yusuf ibn Ahmad ibn Bamawayh reported to us, Abu Raja' Muhammad ibn Hamid ibn Muhammad Al-Muqri' in Makkah reported to us, Muhammad ibn Al-Jahm Al-Samari narrated to us, Abdullah ibn Umar narrated to us, Sulayman ibn Arqam reported to us on the authority of Al-Zuhari, from Salim ibn Abdullah ibn Umar, from his father, that the Prophet (PBUH) recited it as (wamin 'indihi 'ulima alkitab)(2).

(1604) With the same chain of transmitters on the authority of Al-Samari, Abu Tawbah narrated from Al-Kisa'i, from Sulayman, from Al-Zuhari, from Nafi', from ibn Umar, he said: Umar said, regarding his embracing Islam, that when he came to the house to embrace Islam, he heard the Prophet (PBUH) recite: ﴿as is whoever has knowledge of the Scripture﴾ as (wamin 'indihi 'ulima alkitab) and he heard him in the second rak'ah recite: ﴿But this

(1) **The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat.
The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 16/505.

(2) **(1603) The assessment of the reliability of the chain of transmitters:**
- It includes Al-'Amri and Sulayman ibn Arqam who are weak.
The authentication of Hadith:
- See: (Al-Muhtasib) by ibn Jinni 1/358.

﴿Quran﴾ is ﴿a set of﴾ clear revelations ﴿preserved﴾ in the hearts of those gifted with knowledge﴾ (Qur'an 29:49)[1].

(1605) And Abu Muhammad Abdullah ibn Muhammad Al-Qayni reported to me, Al-Qadi Abu Al-Husayn Muhammad ibn Uthman Al-Nasibi in Baghdad narrated to us, Abu Bakr Al-Sabi'i in Aleppo narrated to us, Al-Husayn ibn Ibrahim ibn Al-Husayn Al-Jassas narrated to me, Husayn ibn Hakam reported to us, Saeed ibn Uthman narrated to us on the authority of Abu Maryam, Abdullah ibn 'Ata' narrated to me, he said: I was sitting with Abu Ja'far in the masjid, then I saw Abdullah ibn Sallam sit in a side. I said to Abu Ja'far: They claimed that the one who has knowledge of the Scripture is Abdullah ibn Sallam. He said: Verily, that is Ali ibn Abu Talib (May Allah be pleased with him)[2].

(1606) With the same chain of transmitters on the authority of Al-Sabi'i, Abdullah ibn Muhammad ibn Mansur ibn Al-Junayd Al-Razi narrated to us, Muhammad ibn Al-Husayn ibn Ishkab narrated to us, Ahmad ibn Al-Mufaddal narrated to us, Jandal ibn Ali narrated to us on the authority of Ismael ibn Sam'an, from Abu Umar Zadhan, from ibn Al-Hanafiyyah: ﴿as is whoever has knowledge of the Scripture﴾, he said: He is Ali ibn Abu Talib (May Allah be pleased with him)[3].

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(1) **(1604) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is extremely weak.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 13/586 and he said: This tale has no origin for thiqat among the companions of Az-Zuhri.
- Ibn Katheer said in (Tafsir Al-Qur'an Al-Adhim) 2/520: It is not an established (authentic) Hadith. Al-Busiri regarded it as weak in ('Ithaf Al-Khiyarah Al-Maharah) 8/385.
- I said: It includes Sulayman ibn Arqam, yahim (made mistakes in narrating hadith).

(2) **(1605) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes An-Nusaybi who is a liar, transmits from Shi'ah.

The authentication of Hadith:
- It was stated by ibn Al-'Araby in (Ahkam Al-Qur'an) 3/1113.

(3) **(1606) The assessment of the reliability of the chain of transmitters:**
- It includes some that I did not find. Zadhan and ibn Al-Mufaddal are Shi'i.
- It was stated by ibn Al-Jawzi in (Zad Al-Masir) 4/342.

Surat Ibrahim (PBUH) Makki

It is composed of 3430 letters, 831 words, and 52 verses in the Kufi count, 51 verses in the Basri count and 54 in the Madani count.

(1607) Abu Al-Hasan Ali ibn Muhammad ibn Al-Husayn Al-Khabbazi – more than once – he said: Abu Bakr Ahmad ibn Ibrahim and father of Sheikh Abdullah ibn Muhammad narrated to us, he said: Abu Ishaq Ibrahim ibn Sharik narrated to us, he said: Ahmad ibn Yunus Al-Yarbu'i narrated to us, he said: Sallam ibn Sulaym Al-Mada'ini narrated to us, he said: Harun ibn Katheer narrated to us on the authority of Zayd ibn Aslam, from his father, from Abu Umamah, from Ubayy ibn Ka'b (May Allah be pleased with him), he said: The Messenger of Allah (PBUH) said: (Whoever recites Surat Ibrahim (PBUH) will be rewarded as much good deeds as the number of idol worshippers and non-idol worshipper)[1]. (Note: This Hadith is weak.)

In the name of Allah, the Most Compassionate, the Most Merciful

Allah, the Almighty and Sublime, says: (Qur'an 14:1) ﴿Alif-Lãm-Ra﴾; is a subject (Mubtada'), ﴿⌜This is⌝ a Book» is its predicate or if you wish you can say: This is a Book ﴿which We have revealed to you ⌜O Prophet⌝﴾; the Qur'an We have revealed to you O Muhammad. ﴿so that you may lead people out﴾; call them ﴿of darkness﴾; darkness of error and ignorance ﴿into light﴾; light of faith and knowledge. ﴿by the Will of their Lord﴾; by guidance of Allah and His subtlety to them ﴿to the Path of Exalted is He, the Praiseworthy﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:2) ﴿Allah, to Whom

(1) **(1607) The assessrment of the reliablity of the chain of transmitters:**
- This Hadith is weak; for its chain includes Sallam At-Tawil and his Sheikh Harun ibn Katheer.

The authentication of Hadith:
- It was stated by ibn Al-Jawzi in (Al-Mawdu'at) 1/390- 391 (471), Al-'Uqayli in (Ad-Du'afa' Al-Kabir) 1/156, and (Tanzih Ash-Shari'ah) by ibn 'Iraq 1/285, book of Fada'il Al-Qur'an, chapter one.

belongs whatever is in the heavens and whatever is on the earth﴾; The Madani and Levantine people recited ﴿Allah﴾ as "Allahu" considering that it is a subject (Mubtada') and its predicate (Khabar) is what is following it whereas others recited it as "Allahi" considering it an adjective to ﴿Exalted is He, the Praiseworthy﴾. Abu Umar agreed with the second recitation. If Ya'qub (ibn Ishaq) Al-Hadrami intended to make waqf (stop) at "Al-Hameed" (the Praiseworthy), he would recite ﴿Allah﴾ as "Allahu". If he intended to make wasl (join verses without stopping), he would recite ﴿Allah﴾ as "Allahi". ﴿And woe to the disbelievers because of a severe torment!﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:3) ﴿⌜They are⌝ the ones who favour﴾; prefer ﴿the life of this world over the Hereafter and hinder ⌜others⌝ from the Way of Allah﴾; and drive people away from the religion of Allah and prevent them from following it. ﴿striving to make it ⌜appear⌝ crooked﴾; seeking to deviate from the Path of Allah. The Arabic word ('iwaj) is used to express deviation concerning religion, matter, land and everything that is not straight up. The word ('awaj) is used to express all what is straight up such as a wall, spear and the like ﴿It is they who have gone far astray﴾.

Allah, the Almighty and Sublime, says: ﴿We have not sent a messenger except in the language of his people to clarify ⌜the message⌝ for them﴾ (Qur'an 14:4); in order that they can get his message. Then Allah leaves whoever He wills to stray and guides whoever He wills. And He is Exalted is He, All-Wise﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:5) ﴿Indeed, We sent Moses with Our signs, ⌜ordering him,⌝ ﴿Lead your people out of darkness and into light﴾; by calling them to Islam, ﴿and remind them of Allah's days﴾; ibn Abbas, Ubayy ibn Ka'b, Mujahid and Qatadah said: it means Allah's blessings. Muqatil said: it means the trials that the previous nations experienced by Allah. Allah wills the blessings and troubles in His days, so He mentioned only days because they are known for them. ﴿Surely in this are signs for whoever is steadfast, grateful﴾. Semanticists said: What is meant are all believers, for gratefulness and steadiness are of the good traits and deeds of the believers.

Allah, the Almighty and Sublime, says: (Qur'an 14:6) "﴿Consider﴾ when Moses said to his people, ﴿Remember Allah's favour upon you when He rescued you from the people of Pharaoh, who afflicted you with dreadful torment and were slaughtering your sons﴾".

Al-Farra' said: The reason for presenting the word ﴿and﴾ between ﴿torment﴾ and ﴿were slaughtering﴾ is that Allah, Exalted is He, informed them that the people of Pharaoh were afflicting them with a variety of torments other than slaughtering and with slaughtering also. As for not using ﴿and﴾ between ﴿torment﴾ and ﴿slaughtering﴾ (Qur'an 2:49) and ﴿torment﴾ and ﴿killing﴾ (Qur'an 7:141) in other verses, Allah wills to interpret the kinds of torment the people of Pharaoh were afflicting them with.

Allah, the Almighty and Sublime, says: ﴿and keeping your women﴾; it means keeping them alive, like the saying of the Prophet (PBUH): (Note: Weak Hadith) (Kill the elder men among the polytheists but spare their children); keep their children alive. ﴿That was a severe test from your Lord﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:7) ﴿And ﴾remember﴿ when your Lord proclaimed﴾; the Qur'anic Arabic word (taaththana) ﴿proclaimed﴾ means inform, this is evidenced with the recitation of Abdullah ibn Mas'ud (May Allah be pleased with him). It was said: It means threaten. ﴿If you are grateful﴾; for My favour so that you believe in Me and obey Me ﴿I will certainly give you more﴾; means more blessings. Ibn 'Uyaynah said: Gratefulness is the cause of persistence of blessings, the price for increase of blessings and a means of getting satisfaction of Allah. In addition, it was said: Gratefulness is preserving what exists (of blessings) and attaining what is missed (of blessings). ﴿But if you are ungrateful﴾; disbelievers and do not thank Me for My blessings, denying them ﴿surely My punishment is severe﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:8) "Moses added, ﴿If you along with everyone on earth were to be ungrateful, then ﴾know that﴿ Allah is indeed Self-Sufficient﴾; ﴿Self-Sufficient﴾ means in no need of His mankind ﴿Praiseworthy﴾; for His deeds because He is Just and Benefactor.

Allah, the Almighty and Sublime, says: (Qur'an 14:9) ﴿Have you not ˹already˺ received the stories of those who were before you: the people of Noah, 'Âd, Thamûd, and those after them? Only Allah knows how many they were﴾; ﴿those after them﴾ means those who were after the people of Noah, 'Âd, Thamûd.

Ibn Mas'ud recited "'Âd" with tanween fath as "'Âdan". Then he said: The genealogists have lied.

﴿Their messengers came to them with clear proofs, but they put their hands over their mouths﴾; ibn Mas'ud (May Allah be pleased with him) said: It means: They bite their hands in rage. Ibn Zayd said likewise and recited: ﴿they bite their fingertips in rage﴾ (Qur'an 2:119).

Ibn Abbas (May Allah be pleased with both of them) commented: When those disbelievers heard the Book of Allah, Exalted is He, they wondered and put their hands over their mouths. Mujahid and Qatadah said: They denied the messengers and rejected what they called for.

Al-Akhfash and Abu Ubaydah said: It means: They forsook what they had been commanded, abstained from it and disbelieved in it. The Arabs said this expression about a man if he abstained from responding: (radda yadahu fee feehi) which means: he put his hand over his mouth. Yet, Al-Qutaybi said: We never heard an Arab say: he put his hand over his mouth if one did not implement what he had been commanded. Rather, the verse means: Those disbelievers bite their hands in rage. Al-Kalbi said: The disbelieving nations put their hands over their mouths as a sign to the messengers indicating to stop talking to them. Muqatil said: It means: The disbelievers put their hand over the messengers' mouths to stop them from talking.

﴿and said﴾; it means: the disbelieving nations said to the messengers ﴿We totally reject what you have been sent with, and we are certainly in alarming doubt about what you are inviting us to﴾; accusing the messengers of untruthfulness.

Allah, the Almighty and Sublime, says: (Qur'an 14:10) ﴿Their messengers asked ˹them˺, ﴿Is there any doubt about Allah, the Originator of the heavens

and the earth? He is inviting you in order to forgive your sins and delay your end until your appointed term﴾; ﴿appointed term﴾ refer to death. Allah does not hasten death and ruin for you. ﴿They argued﴾; with the messengers ﴿You are no more than humans like us!﴾; you are like us in shape and form and you are not angels but ﴿You ˹only˺ wish﴾ with your words ﴿to turn us away from what our forefathers worshipped. So bring us some compelling proof﴾; a clear argument that shows truthfulness of your call. The Arabic word "sultan" in the Qur'an has two meanings: authority and proof. The "authority" meaning appears in the verse: ﴿I did not have any authority over you﴾ and the verse ﴿He does not have any authority over them﴾ (Qur'an 34:21). The "proof" meaning appears in the verses: ﴿You have no proof of this!﴾ (Qur'an 10:68) and the verse ﴿So bring us some compelling proof﴾ (a clear proof that shows truthfulness of your call).

Allah, the Almighty and Sublime, says: (Qur'an 14:11) ﴿Their messengers said to them, ﴿We are ˹indeed˺ only humans like you, but Allah favours whoever He chooses of His servants﴾; Allah favours them with prophethood and wisdom ﴿It is not for us to bring you any proof without Allah's permission. And in Allah let the believers put their trust﴾.

(Qur'an 14:12) ﴿Why should we not put our trust in Allah, when He has truly guided us to ˹the very best of˺ ways?﴾; this means: Allah has showed us righteousness and let us see the way of salvation. ﴿Indeed, we will patiently endure whatever harm you may cause us﴾; the Arabic word "walanasbiranna" (Indeed, we will patiently endure) implies an oath: "waAllahi lanasbiranna" (By Allah, we will patiently endure). ﴿And in Allah let the faithful put their trust﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:13) "The disbelievers then threatened their messengers, ﴿We will certainly expel you from our land, unless you return to our faith.﴾" ; they mean: unless and until you return to our religion. ﴿So their Lord revealed to them, ﴿We will surely destroy the wrongdoers,﴾.

(Qur'an 14:14) ﴿and make you reside in the land after them﴾; it means: after their destruction. ﴿This is for whoever is in awe of standing before Me and fears

My warning﴾; it refers to standing before Allah on the Day of Resurrection. It may also mean: This is for whoever I take charge of, like the verse of Allah, Exalted is He: ﴿Is then He (Allah) Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned﴾ (Qur'an 13:33). Al-Akhfash said: ﴿This is for whoever is in awe of standing before Me﴾ means: in awe of My torment, ﴿and fears My warning﴾ means: Qur'an.

Allah, the Almighty and Sublime, says: (Qur'an 14:15) ﴿And both sides called for judgment﴾; they sought judgement and help.

Ibn Abbas (May Allah be pleased with him) and Muqatil said: What is meant are the disbelieving nations, for they said: If these messengers are truthful, then torment us. This is similar to the verses: ﴿Bring Allah's punishment upon us, if what you say is true﴾ (Qur'an 29:29), and ﴿ they prayed, ﴿O Allah ! If this is indeed the truth from You﴾ (Qur'an 8:32).

Mujahid and Qatadah said: What is meant are the messengers, for when they despaired that their people would believe in Allah, they supplicated Allah, Exalted is He, to help them and torment their people. This is evident in the words of Noah, Hud and Musa (Peace be upon all of them) ﴿so every stubborn tyrant was doomed﴾.

Mujahid said: ﴿stubborn tyrant﴾ means: obstinate to truth and avoiding it. Ibrahim said: It means: deviating far astray from truth. Ibn Abbas (May Allah be pleased with both of them) said: It means: averse. Qatadah said: The Qur'anic Arabic word (AAaneed) ﴿stubborn﴾ is the one who refused to say: None has the right to be worshipped but Allah. Muqatil said: It means: arrogant. Ibn Kaysan said: It means: hoity-toity. Ibn Zayd said: It means: opponent to truth. He continued: The Arabs say: The worst of camels is the stubborn which goes astray from the path. Others said: It means: rebellious, disobedient. Some semanticists said: "AAaneed" is the opponent.

Allah, the Almighty and Sublime, says: (Qur'an 14:16) ﴿Awaiting them is Hell﴾; Hell is before them. Allah, the Almighty and Sublime, says: ﴿for there was a ˹tyrant˺ king ahead of them﴾ (18:79). Muqatil said: ﴿Awaiting them is Hell﴾ means: after them is Hell.

(1608) Our master Abu Al-Qasim Al-Hubaybi said: All what is hidden from you from behind or before is called in Arabic (wara'ahu)[1]. ﴿and they will be left to drink oozing pus﴾; Allah clarifies the type of water in the Hell; it is pus and blood. Qatadah said: It is water coming out from between a disbeliever's skin and flesh. Muhammad ibn Ka'b and Ar-Rabi' ibn Anas said: It is dirty water for the people of the Hell, that is; what flows of chastity of adulterers will be the drink of a disbeliever.

Allah, the Almighty and Sublime, says: (Qur'an 14:17) ﴿which they will sip with difficulty﴾; they will sip it gradually not gulping it for its bitterness and heat. ﴿and can hardly swallow﴾; it means: and can never swallow, as in the verse: ﴿they can hardly see it﴾ (Qur'an 24:40) which means: they can never see it. Ibn Abbas (May Allah be pleased with both of them) said: It means: drink does not pass into the throat.

Abu Umamah (May Allah be pleased with him) related on the authority of the Prophet (PBUH) concerning this verse: The pus will be brought to the disbeliever's mouth and he will detest it. When it will be brought closer to him, it will scorch his face. When he drinks it, his intestines will be ripped apart and will come out from his rear passage. Allah, Exalted is He, says: ﴿left to drink boiling water that will tear apart their insides﴾ (Qur'an 47:15) and says: ﴿which will burn ˹their˺ faces. What a horrible drink!﴾ (Qur'an 18:29).

Allah, the Almighty and Sublime, says: ﴿Death will overwhelm them from every side﴾; it means: from one's organs. Ibrahim At-Taymi said: Death will overwhelm them from even under every hair in their body. Ad-Dahhak said: Death will overwhelm them from even under their hallux. Al-Akhfash said: It means: the distresses that afflict a disbeliever in the Hell, they are called death. ﴿yet they will not ˹be able to˺ die﴾; it means: His soul will not come out of their body so that they can relieve. Ibn Jurayj said: A disbeliever's soul got stuck in his throat so it will neither come out of his mouth so that he will die nor will it turn

(1) **(1608) The assessment of the reliability of the chain of transmitters:**
- Abu Al-Qasim was criticized.

back to its place so that life will benefit him. Likewise, are the words of Allah, Exalted is He: ﴿where they can neither live nor die﴾ (Qur'an 20:74). ﴿Awaiting them﴾; it means before them. ﴿still is harsher torment﴾; severe torment.

Allah, the Almighty and Sublime, says: (Qur'an 14:18) ﴿The parable of those who disbelieve in their Lord﴾; Arab grammarians differed regarding the reason for the Arabic word (mathalu) ﴿parable﴾ being in the nominative case. Al-Farra' said: The parable is added to the disbelievers while it is for the deeds; because the Arabs introduce nouns first in a sentence, then they introduce a predicate by which they inform about the topic. The figuration of the verse is: The parable of the deeds of those who disbelieve in their Lord is that of ashes. Likewise is the verse of Allah, Exalted is He: ﴿Who has perfected everything He created﴾ (Qur'an 32:7); that means: has perfected the creation of everything He created.

And like the verse: ﴿On the Day of Judgment you will see those who lied about Allah with their faces gloomy﴾ (Qur'an 39:60); which means: On the Day of Judgment you will see the faces of those who lied about Allah gloomy. Sibawayh said: The verse implies subaudition; it means: and from that which We relate to you ﴿The parable of those who disbelieve in their Lord﴾, then Allah interprets by saying ﴿is that their deeds are as ashes﴾. ﴿fiercely blown away by wind on a stormy day﴾; a stormy day: means a day that has a storm therein like saying: a cold or a hot day; because coldness and hotness are therein. And Allah, Exalted is He, says: ﴿the day bright﴾ (Qur'an 10:67) and ﴿plotting by night and day﴾ (Qur'an 34:33).

This is a parable introduced by Allah, Exalted is He, for the deeds of the disbelievers, which means that they do not benefit with their deeds they have done in the worldly life; because they have associated others besides Allah, Exalted is He, just as the ashes left by wind benefits none. That is His saying: ﴿They will gain nothing﴾; refers to the disbelievers. ﴿from what they have earned﴾; it means: nothing from what they have earned in the worldly life will benefit them in the Hereafter ﴿That is ˹truly˺ the farthest one can stray﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:19) ﴿Have you not seen that Allah created the heavens and the earth﴾; the Kufians except

‘Asim recited “khaliq” (Creator) as a noun whereas others recited “khalaqa” (created) as a verb. ﴿for a reason?﴾; Allah has not created the heavens and the earth aimlessly but He created them for a considerable reason. ﴿If He wills, He can eliminate you and produce a new creation﴾; a new creation other than you who will be better and more submissive than you.

(Qur’an 14:20) ﴿And that is not difficult for Allah ˹at all˺﴾.

Allah, the Almighty and Sublime, says: (Qur’an 14:21) ﴿They will all appear before Allah﴾; they will come out of their graves and appear before Allah. ﴿and the lowly will appeal﴾; means the followers. ﴿to the arrogant﴾; means the leaders who are followed. ﴿We were your ˹dedicated˺ followers﴾; the Arabic word (tabaʿan) ﴿followers﴾ is the plural form of (tabi’). ﴿so will you ˹then˺ protect us from Allah’s torment in any way?﴾; it means: so can you avail us anything against the punishment of Allah?

﴿They will reply﴾; means the leaders who are followed. ﴿Had Allah guided us, we would have guided you. ˹Now˺ it is all the same for us whether we suffer patiently or impatiently, there is no escape for us﴾; there is no refuge or salvation. Muqatil said: They will say in the Hell: Let us show intolerance, they do so for five hundred years in vain. Then, they say: Let us be patient, they do so for five hundred years in vain. Thereupon, they say: ˹Now˺ it is all the same for us whether we suffer patiently or impatiently, there is no escape for us».

Allah, the Almighty and Sublime, says: (Qur’an 14:22) ﴿And Satan will say﴾; Satan is Iblis. ﴿after the judgment has been passed﴾; it means: after the matter has been concluded and the people of the Paradise enter it and the people of the Hell enter it. Muqatil said: A stand in the Hell will be established for Satan that he will ascend and the disbelievers will come to blame him, so he will reply: ﴿Indeed, Allah has made you a true promise﴾; and He has fulfilled it, ﴿I too made you a promise, but I failed you. I did not have any authority over you﴾; I had no rule or verdict over you. ﴿except that I invited you﴾; this is an unrelated exception which implies: but I called you. ﴿and you responded to me. So do not blame me; blame yourselves﴾; blame yourselves for responding to me and following

me with no authority or proof. ﴿I cannot save you﴾; I cannot be your helper. ﴿nor can you save me﴾; and you cannot be my helper. The majority recited the Arabic word (bimuṣ'rikhiyya), which means helper, with a fathah at the end of it whereas Al-A'mash and Hamzah recited it as (bimuṣ'rikhiyyi) with a kasrah at its end. ﴿Indeed, I denounce your previous association of me with Allah ˹in loyalty˺﴾; I disassociate myself from your making me a partner with Allah and your obedience to me. ﴿Surely the wrongdoers﴾; the disbelievers who practice wrong worship and obey others besides Allah ﴿will suffer a painful punishment﴾.

'Uqbah ibn 'Amir (May Allah be pleased with him) related on the authority of the Prophet (PBUH) in the Hadith of intercession, he (PBUH) said: (Isa (PBUH) says that is the unlettered Prophet, so the believers will come to me. Allah, the Almighty and Sublime, permits me to arise so the sweetest fragrance comes out of my assembly till I come to my Lord so He let me intercede for my nation and make for me a light from my head to my toe. Then, the disbelievers say: The believers have found the one who will intercede for them, so who will intercede for us? Then they say: It is only Iblis who has misled us. So they go to him and say: The believers have found the one who will intercede for them, so arise and intercede for us because you are the one who has misled us. Then he arises so the worst smell comes out of his assembly. Then, they weep and he will say: ﴿Indeed, Allah has made you a true promise﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:23) "Those who believe and do good will be admitted into Gardens, under which rivers flow—to stay there forever by the Will of their Lord—where they will be greeted with ﴿Peace!﴾"; it means: The believers will greet each other and the angels will greet them.

Allah, the Almighty and Sublime, says: (Qur'an 14:24) ﴿Do you not see﴾; O Muhammad, do not you see with your heart so you will know via the knowledge I inform you of. ﴿how Allah compares a good word﴾; means the testimony that there is no deity but Allah ﴿to a good tree﴾; it is the palm tree. This is evidenced by: The report of Shu'ayb ibn Al-Habhab, he said: Abu Al-'Aliyah used to visit me, one day he came to my house after I had performed

Fajr prayer and I go with him to Anas ibn Malik (May Allah be pleased with him). A dish with dates was brought to us, so Anas (May Allah be pleased with him) said: O Abu Al-'Aliyah, eat, this is from the tree that Allah, Exalted is He, says in His Book: "Do you not see how Allah compares a good word to a good tree?". Then Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) was brought a dish with unripe dates, so he recited this verse(1). And the meaning of the verse is: It is like a tree of good fruit, but (fruit) is not mentioned for it is implied in the context.

Abu Dhubyan said on the authority of ibn Abbas (May Allah be pleased with him): This is a tree in the Paradise ﴿Its root is firm﴾ in the earth ﴿and its branches﴾ are high ﴿reach the sky﴾. Likewise, the root of this word is firm in a believer's heart by knowledge, belief and devotion. If he utters the testimony of Islam, it ascends to the heaven with no obstruction till it reaches Allah, Exalted is He.

Allah, Exalted is He, says: ﴿To Him ˹alone˺ good words ascend, and righteous deeds are raised up by Him﴾ (Qur'an 35:10).

Muqatil ibn Hayyan related on the authority of Ad-Dahhak, from ibn Abbas (May Allah be pleased with both of them), he said (Mawdu' Hadith):

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(1) **The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat (trustworthy).

The authentication of Hadith:
- It was reported by At-Tirmidhi in his (Sunan) (3319) through the route of Hammad ibn Salamah, from Shu'ayb, from Anas ibn Malik who said: A dish with unripe dates was brought to the Messenger of Allah (PBUH) so he said: "The parable of a goodly word is that of a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky" and he said: 'It is the date-palm.' "And the parable of an evil tree uprooted from the surface of the earth, having no stability". He said: 'It is the colocynth tree.' So I told Abu Al-'Aliyah that and he said: He said the truth and did good. Then At-Tirmidhi said: Qutaybah narrated from Abu Bakr ibn Shu'ayb, from his father, from Anas a narration similar to this with the same meaning and he did not regard it as Marfu' and did not state the words of Abu Al-'Aliyah. This is more correct than the narration of Hammad ibn Salamah. Similar to this was transmitted by more than one as Mawquf (stopped). We do not know one regarded it as Marfu' except Hammad ibn Salamah.

The Messenger of Allah (PBUH) said: (Allah, Exalted is He, has a pillar of light whose end is under the seventh ground and whose top is under the throne. If a servant says: I testify that there is no deity but Allah and Muhammad is His Servant and Messenger, that pillar will shake. So Allah, Exalted and Glorified is He, says: Be still. So the pillar says: How can I be still while You have not forgiven the one who says it). So the Prophet (PBUH) said: (Make the pillar shake more often).

(Qur›an 14:25) ﴿⌜always⌝ yielding its fruit in every season by the Will of its Lord﴾ ; they differed about the Arabic word (hin): season. Mujahid, ‘Ikrimah and ibn Zayd said: every year. ‘Ikrimah said: Umar ibn Abd Al-’Azeez sent to me: I have pledged to cut my slave’s hand or imprison him for a season, so what is your opinion O freed slave (mawla) of ibn Abbas? So I said to him: Do not cut his hand but imprison him for a year, for ibn Abbas (May Allah be pleased with both of them) said: There are two seasons: A season that can be known and concluded and a season that cannot be known or concluded. As for the unknown season, it is referred to in the verse of Allah, Exalted and Glorified is He: ﴿And you will certainly know its truth before long﴾ (Qur’an 38:88). But as for the known season, it is referred to in the verse of Allah, the Almighty and Sublime: ﴿⌜always⌝ yielding its fruit in every season﴾; it is from a year to the next year. So Umar said: (O slave of ibn Abbas, you have done the right and good thing). Saeed ibn Jubayr, Qatadah and Al-Hasan (May Allah have mercy upon all of them) said: a season is every six months. Tariq ibn Abd Ar-Rahman related on the authority of Saeed ibn Jubayr, from ibn Abbas (May Allah be pleased with both of them) that he was asked about a man who does not talk to his brother for a season, so he said: A season is six months and he recited this verse. Saeed ibn Al-Musayyab (May Allah have mercy upon him) said: A season is two months; for a palm tree does not yield its fruit before two months. Ar-Rabi’ ibn Anas said: Every season means every morning and evening, likewise a believer’s deed ascends to the heaven at the beginning of the day and at its end. This is the narration of Abu Dhubyan on the authority of ibn Abbas (May Allah be pleased with both

of them). Ad-Dahhak said: Every hour night and day, in winter and summer rely upon Allah at all times. Likewise, a believer is not devoid of good at all times. As for wisdom of the parable that Allah (Sublime is His Majesty) gives of likening faith as a tree is that a tree cannot be without three things: a firm vein, a standing root and high branches. Likewise, faith cannot be without three things: believing by heart, uttering by tongue and applying by the limbs. This is evidenced by the following narration:

(1609) Abu Amr Al-Furati reported to us, Abu Bakr ibn Ishaq ibn Ayyub reported to us, Ali ibn Abd Al-'Azeez ibn Yahya reported to us, Abd Al-Salam ibn Salih Al-Harwi narrated to us, Ali ibn Musa ibn Ja'far narrated to us, my father narrated to me on the authority of Ja'far ibn Muhammad, from his father, from Ali ibn Al-Husayn, from his father, from Ali ibn Abu Talib (May Allah be pleased with them), he said: (Mawdu' Hadith) The Messenger of Allah (PBUH) said: (Faith is knowing by heart, admitting by tongue and acting by the physical faculties)[1].

(1610) Muhammad ibn 'Uqayl Al-Qattan informed us, (Ahmad ibn Al-Husayn ibn Shadhan narrated to us, Muhammad ibn Yazeed As-Sulami narrated to us, Muhammad ibn Shaddad Al-Jazari narrated to us, Ismael ibn Abbas narrated to us on the authority of Humayd At-Taweel), from Anas (May Allah be pleased with him), he said: The Messenger of Allah (PBUH) said: (This religion is like a firm tree, faith in Allah is its root, Zakat is its branch, fasting is its veins, brotherhood for the sake of Allah is its plant, good manners are its leaves and abstaining from what Allah forbids is its fruit. As this tree is not complete except

(1) **(1609) The assessment of the reliability of the chain of transmitters:**
- It is weak; for it includes Abu As-Salt (Abd Al-Salam ibn Salih) who is saduq (truthful) but regarded as Munkar. It includes some I did not find and some having no Jarh or Ta'dil (Criticism or Praise) mentioned about them.

The authentication of Hadith:
- It was reported by ibn Majah in (Sunan), The Book of Sunnah, Chapter: Regarding Faith (65). It was stated by ibn Al-Jawzi in (Al-Mawdu'at) 1/185 (265), and ibn 'Iraq traced it in (Tanzih Ash-Shari'ah) 1/151 and others. See: (Al-Maqasid Al-Hasanah) by As-Sakhawi (P.40) and (Al-Fawa'id Al-Majmu'ah) by Ash-Shawkani (P.452).

with a good fruit, faith also is not complete except with abstaining from what Allah forbids)[1]. (Note: This Hadith is weak.) The wisdom which implies in likening faith to a palm tree from among all other trees is that it is the most similar tree to man. As for any tree, if its top is cut, wythes will diverge from its sides. But as for a palm tree, if its top is cut, it will dry up; and for it resembles man and all animals concerning semen, it does not bear till it is pollinated.

The Prophet (PBUH) said: (The best wealth are an avenue of aligned, pollinated palm trees and a fertile filly). In addition, ibn Umar (May Allah be pleased with them) said that one day the Prophet (PBUH) said to his companions: (There is a tree that does not throw its leaves and it is like a believer, can you tell me what is it?). Ibn Umar said: So the people started thinking about the trees of the desert. And I thought of the date palm tree I intended to say that it was the date palm tree, but I was the youngest one among them and felt shy (to answer). So the Messenger of Allah (PBUH) said: (It is the date-palm tree). Ibn Umar added: I told that to my father who said: Had you said it, it would have been more beloved to me than red camels. In addition, it is created from the remaining soil out of which Prophet Adam (PBUH) was created.

It is related that the Messenger of Allah (PBUH) said: (Honour your father's sister), so it was said: O Messenger of Allah, who is our father's sister? The Messenger of Allah (PBUH) said: (It is the date palm tree), (When Allah created Adam (PBUH), some mud remained from which He created the date palm tree). Allah, the Almighty and Sublime, said: ﴿This is how Allah sets forth parables for the people, so perhaps they will be mindful﴾.

Allah, the Almighty and Sublime, said: (Qur'an 14:26) ﴿And the parable of an evil word﴾; it is polytheism, ﴿is that of an evil tree﴾; it is colocynth. Ibn Abbas (May Allah be pleased with both of them) said: This is a parable set

(1) **(1610) The assessment of the reliability of the chain of transmitters:**
- It is weak; for most of its transmitters are Majhool (unknown). Mahmash criticized Al-Khateeb.

The authentication of Hadith:
- I did not find it. It was stated by Al-Tabari in his (Tafsir) 9/359, without an attribution.

forth by Allah, Exalted is He, and He did not create this tree on the surface of the earth. ﴿uprooted﴾; means eradicated, said by ibn Abbas (May Allah be pleased with both of them). As-Suddi said: It means removed. Ad-Dahhak said: It means pulled up by the roots. ﴿from the earth, having no stability﴾; it means that there is no good in a disbeliever and he has no good words or good deed to be raised to Allah.

Allah, the Almighty and Sublime, said: (Qur'an 14:27) ﴿Allah makes the believers steadfast﴾; it means Allah established their faith and deeds. ﴿with the firm Word ˹of faith˺﴾; it refers to the testimony that there is no deity but Allah. ﴿in this worldly life and the Hereafter﴾; it means in graves. And it was said: in the worldly life means upon the questions in the grave. ﴿and the Hereafter﴾; it means when a believer is resurrected. Muqatil commented on this phrase of the verse: If a believer dies, Allah will send an angel called Dawman who enters the believer's grave and says to him: Two black angels will come to you now who will ask you: Who is your Lord, who is your Prophet and what is your religion? So answer them with what you used to in your life. Then this angel will go out and the two angels will come in the grave. They are two black and blue, harsh and tough angels whose eyes are like momentary lightning and their voices are like (a stormy wind). They let him sit and question him. They do not feel Dawman's entering. So the believer will answer them: My Lord is Allah, my Prophet is Muhammad and my religion is Islam. Thereupon, both angels say to him: You have lived a happy life and have died as a martyr. Then they say: O Allah, be pleased with him as he has done what satisfies You. Then, a gate of the Paradise will open to him from which gifts come to him. If the two angels go away, they say: Sleep as a newlywed. This is what is meant by making the believers steadfast. ﴿And Allah leaves the wrongdoers to stray﴾; it means they are not inspired with the answers to the angels' three questions. If the two angels come to a disbeliever, they ask him: Who is your Lord, what is your religion and who is your Prophet? He will say: I do not know. They say to him: You neither knew nor did you follow (the believers). You have lived as disobedient and have

died as wretched. Then a gate of the Hell will open to him and the two angels will strike him with a sledgehammer so he will utter a shout which will be heard by every animal except mankind and jinn. And he will be condemned by everyone hearing him. That is referred to in the verse of Allah, Exalted is He: ﴿and will be condemned by ˹all˺ those who condemn﴾ (Qur'an 2:159).

Al-Bara' ibn 'Azib (May Allah be pleased with him) related that the Messenger of Allah (PBUH) mentioned taking the soul of the believer, he said: (His spirit will be stored to his body, two angels will come and make him sit up and ask him: Who is your Lord, what is your religion and who is your Prophet? (He will reply: My Lord is Allah, my religion is Islam and my Prophet is Muhammad. Then they shout at him and repeat the same questions) and this is the last trial a believer will be afflicted by. So Allah, Exalted is He, will make him steadfast. He will reply to the angels: My Lord is Allah, my religion is Islam and my Prophet is Muhammad. Thereupon, a crier will call from the heaven: My servant has spoken the truth. This is verified by the verse of Allah, Exalted is He: ﴿Allah makes the believers steadfast with the firm Word ˹of faith˺ in this worldly life and the Hereafter﴾. Ibn Abbas (May Allah be pleased with both of them) commented on this verse: If death approaches a believer, angels will witness that, greet him and give him glad tidings of entering Paradise. If he dies, they will witness his funeral and pray with the Muslims upon him. If he is buried, he will be sit up and asked: Who is your Lord? So he will reply: my Lord is Allah. And he is asked: Who is your Prophet? He will reply: Muhammad. Then he is asked: What is your testimony? He will reply: I testify that there is no deity but Allah and Muhammad is the Messenger of Allah. So his grave will be extended for him as far as his eyes can see. That is verified by the verse of Allah, the Almighty and Sublime: ﴿Allah makes the believers steadfast with the firm Word ˹of faith˺ in this worldly life and the Hereafter﴾.

Abu Nadrah related on the authority of Abu Saeed Al-Khudriyy (May Allah be pleased with him), he said: We were accompanying the Messenger of Allah (PBUH) in a funeral. And he (PBUH) said: (O people, this nation is passing

through the ordeal in the graves. If (man is buried) and his companions go away, an angel will come to him with a hammer, make him sit up and ask him: What do you have to say about this person (the Prophet)? If the man is a believer, he will say: I bear witness that there is no deity but Allah Alone Who has no partner and that Muhammad is His Servant and Messenger. So the angel will tell him: You have spoken the truth. Then a door from the Hell will open to him and he will be told: This would have been your abode if you had disbelieved in your Lord. But for you have believed in Him, Allah has substituted it with that; a door into the Paradise will open to him. So he intends to rise but he will be told: Be still. Then his grave will be expanded. As for a disbeliever as well as a hypocrite, he will be asked: What you have to say about this person (the Prophet)? He will reply: I do not know. So it will be told to him: You neither knew nor did you follow (the believers). Then a gate into the Paradise will open to him and it will be told to him: This would have been your abode if you had believed in your Lord, but for you have disbelieved in Him, Allah, Exalted is He, has substituted it with this; a gate into the Hell will open to him and the angel will give him a blow with the hammer which will be heard by all Allah's creation except mankind and the jinn). Some of the Messenger's companions said: O Messenger of Allah, there is none of us but will be frightened if an angel with a hammer stands by his head. So the Messenger of Allah (PBUH) said the verse: ﴿Allah makes the believers steadfast with the firm Word ˹of faith˺ in this worldly life and the Hereafter …﴾.

Abu Hurayrah (May Allah be pleased with him) said: A dead person hears the sound of sandals when they (his friends and relatives) go back. If he is a believer, his prayers will be positioned at his head, his Zakah to his right side, his fasting to his left side and his good deeds, such as giving charity, maintaining ties of kinship, doing best in good and doing favor to people, by his legs. Punishment will approach him from each of these directions and each of those deeds will state: You have no means of access here. He will be told: Sit up. So he will. The sun will appear in front of him, as if just setting. Then they tell him: The angels will begin to question him but he will say: Give me some time to pray. They will say: You can do so later, first answer. He will ask: What are your questions? He will be told:

What do you say about this man who has been sent among you and what is your testimony about him? He says: Do you mean Muhammad? The angels say: Yes. So, he says: I bear witness that he is the Messenger of Allah and he has come to us with clear proofs from Allah and we believe him. So the angels say to him: You have lived on this, died on it and will be resurrected on it if Allah wills. His grave will be made wider for him seventy forearms length, and it will be filled with light. Then a door into the Hell will open and he will be told: Look at what Allah has driven away from you, if you had disobeyed Him, that would have been our abode. He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. That is the verse of Allah, the Almighty and Sublime: ﴿Allah makes the believers steadfast with the firm Word ⌜of faith⌝ in this worldly life and the Hereafter …﴾.

(1611) Abdullah ibn Hamid Al-Wazzan reported to us, Ahmad ibn Muhammad ibn Yahya Al-Boushanji reported to us, Ahmad ibn Najdah ibn Al-'Uryan narrated to us, Al-Himmani narrated to us, Abd Al-'Azeez ibn Muhammad narrated to us on the authority of Yazeed ibn Al-Had, from Abbad ibn Ubayd Allah ibn Abu Rafi' (from his grandmother) from Abu Rafi' (May Allah be pleased with him), he said: While the Prophet (PBUH) was walking in Baqi' Al-Gharqad and I was following him, the Messenger of Allah (PBUH) said: (May you not be guided) three times. Abu Rafi' said: I said: O Messenger of Allah, what is the matter with me? He said: (I do not mean you, but I mean the person buried in this grave (he is asked about me and he claims not knowing me). It is a grave upon which water was sprinkled after burying the dead person in it[1].

(1612) And Abu Al-Qasim (Al-Hasan ibn Muhammad) ibn Habeeb (May Allah have mercy upon him, reading to him (with the aim of giving

(1) **(1611) The assessment of the reliability of the chain of transmitters:**
- It includes Al-Himmani who is accused of stealing Hadith (sariq al-hadith), some that I did not find and some having no Jarh or Ta'dil mentioned about them.

The authentication of Hadith:
- It was narrated by Al-Bazar 9/321 and Al-Tabarani in (Al-Mu'jam Al-Kabir) 1/416.

him the licence to transmit it onwards: The Arabic term is qira'atan 'alayh) in Rajab 386 AH) reported to me, I heard Abu At-Tayyib Muhammad ibn Ali Al-Khayyat say: I heard Sahl ibn Ammar Al-'Atki say: I saw Yazeed ibn Harun (in a dream after his death), so I said to him: How did Allah deal with you? He replied: Two stern angels came to me and asked: Who is your Lord, what is your religion and who is your Prophet? So I seized my white beard and said to them: How can this be told to me! I have been teaching people the answers to your questions for eighty years. So they went away. (Then they said: Sleep as a newlywed)[1]. ﴿For Allah does what He wills﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:28) ﴿Have you not seen those ⌜disbelievers⌝ who meet Allah's favours with ingratitude﴾; it means they changed Allah's favours on them: This favour is Muhammad (PBUH), as Allah has sent him among them but they denied and disbelieved in him. ﴿and lead their own people to their doom﴾; it refers to the people who follow them regarding disbelief. ﴿their doom﴾; it is destruction. Then Allah interprets what is their doom in the following verse: (Qur'an 14:29) ﴿In Hell they will burn﴾; they will enter the Hell. ﴿What an evil place for settlement﴾; it is the worst dwelling place.

(1613) Abu Abdullah Muhammad ibn Abdullah Al-Hafidh reported to us, and Abu Abbas Ahmad ibn Muhammad said: Abu Al-Abbas Al-Asamm narrated to us, Muhammad ibn Abdullah ibn Abd Al-Hakam reported to us, Ishaq ibn Bakr reported to us on the authority of his father, from Ja'far ibn Rabi'ah, from Yahya ibn Abdullah ibn Al-Adra', from Abu At-Tufayl Amir ibn Wathelah (May Allah be pleased with them), he said: I heard Ali ibn Abu Talib (May Allah be pleased with him) comment on this verse: ﴿Have you not seen those ⌜disbelievers⌝ who meet Allah's favours with ingratitude﴾, he said: They are the disbelievers of Quraysh who were murdered on the day of

(1) **(1612) The assessment of the reliability of the chain of transmitters:**
- It includes Al-'Atki who was accused of lying by Al-Hakim, Al-Khayyat whom I did not find and Al-Hasan ibn Muhammad who was accused of lying by Al-Hakim.

Badr[1]. Yet, Umar ibn Al-Khattab (May Allah be pleased with him) said: They are the most wicked disbelievers of Quraysh: the tribe of Al-Mughirah and the tribe of Umayyah. As for the tribe of Al-Mughirah, you were protected against them on the day of Badr. As for the tribe of Umayyah, they were comforted for a while. Ibn Abbas (May Allah be pleased with both of them) said: They are Jabalah ibn Ayham and his companions.

Allah, the Almighty and Sublime, says: (Qur'an 14:30) ﴿They set up equals to Allah to mislead ˹others˺﴾; the Kufians, (Nafi' and ibn 'Amir) recited the Arabic Qur'anic word "liyudilloo" in the active voice which means to mislead people ﴿from His Way﴾. Others recited it as "liyadilloo" which means to be to be misled. ﴿Say, ˹O Prophet,˺ ﴿Enjoy yourselves!﴾; it means live in the worldly life. ﴿Surely your destination is the Fire﴾; this is a threat for them (that they will enter the Hell).

Allah, the Almighty and Sublime, says: (Qur'an 14:31) ﴿Tell My believing servants to establish prayer﴾. Al-Farra' commented: Due to their belief, they shall perform prayer. ﴿and donate from what We have provided for them—openly and secretly—before the arrival of a Day in which there will be no ransom or friendly connections﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:32) ﴿It is Allah Who created the heavens and the earth and sends down rain from the sky, causing fruits to grow as a provision for you. He has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:33) ﴿He has ˹also˺ subjected for you the sun and the moon, both constantly orbiting﴾; ibn Abbas (May Allah be pleased with both of them) said: it means the sun and the moon constantly obey Allah, Exalted is He. (Qur'an 14:33) ﴿and has subjected the day and night for you﴾; day and night follow each other concerning light and darkness, decrease and increase.

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(1) **(1613) The assessment of the reliability of the chain of transmitters:**
- It includes Ahmad ibn Muhammad whom I did not find.
The authentication of Hadith:
- It was narrated by Al-Bukhari in (At-Tarikh Al-Kabir) 8/288.

Allah, the Almighty and Sublime, says: (Qur'an 14:34) ﴿And He has granted you all that you asked Him for﴾; it means that Allah has granted you one thing from everything you have asked Him for. This is like the words of Allah, the Almighty and Sublime: ﴿who has been given everything ˹she needs˺﴾ (Qur'an 27:23); it means she was given one thing from everything that was during her epoch. It was said: It refers to increase such as you may say: So and so knows everything and all people come to him but verily you mean only some. Some interpreters said: It is as the words of Allah, Exalted is He: ﴿We showered them with everything they desired﴾ (Qur'an 6:44). Other interpreters said: It means that Allah granted you everything you had asked Him for and what you had not asked Him for as well. And this is the recitation of common reciters.

Al-Hasan, Ad-Dahhak and Sallam recited the Arabic Quranic words (min kulli), which means of all, with tanween (min kullin). They recited (mā sa-altumūhu), which means ﴿that you asked Him for﴾, as a negation which means all that you do not ask Him for. Ad-Dahhak commented: Allah granted you things that you had not asked for. Truthful is Allah, Glorified is He, how much things that He granted us without asking Him for or thinking about. ﴿If you tried to count Allah's blessings, you would never be able to number them﴾; it means you cannot bear mentioning them or being grateful for them neither by heart nor by tongue. ﴿Indeed humankind is truly unfair﴾; it means he is grateful to ones other than Allah Who bestowed his grace on him, and he is not grateful as he should be. ﴿˹totally˺ ungrateful﴾; it means denying Allah's blessings. And it was said: It means he is unfair to himself by committing sins, ungrateful to his Lord for His blessing. Besides, it was said: It means he is unfair during calamity, complaining and impatient, and he is ungrateful for blessings, greedy for worldly pleasure and deprives whom he should give.

Allah, the Almighty and Sublime, says: (Qur'an 14:35) ﴿˹Remember˺ when Abraham prayed, ﴿My Lord! Make this city ˹of Mecca˺ secure﴾ ; it means make the Sacred House secure. ﴿and keep me and my children away from the worship of idols﴾; it means preserve me and my offspring from worshipping scriptures.

Ibrahim At-Taymi told in his narrations: Who can remain secure against affliction after Khalil of Allah, Ibrahim (PBUH) who have said: ﴿and keep me and my children away from the worship of idols﴾.

(Qur'an 14:36) ﴿My Lord! They have caused many people to go astray﴾; it means that many people went astray from the way of guidance when they worshipped idols. Likewise, Allah, Exalted is He, says in another verse: ﴿That ˹warning˺ was only ˹from˺ Satan, trying to prompt you to fear his followers﴾ (Qur'an 2:175); Satan is trying to fear you with his followers. ﴿So whoever follows me is with me﴾; it means whoever follows me is embracing my religion and creed. ﴿and whoever disobeys me—then surely You are ˹still˺ All-Forgiving, Most Merciful﴾; As-Suddi said: It means whoever disobeys me then he repents. Muqatil ibn Hayyan said: It means whoever disobeys me with anything other than polytheism.

Abd Ar-Rahman ibn Jubayr related on the authority of Abdullah ibn Amr ibn Al-'As (May Allah be pleased with both of them) that the Messenger of Allah (PBUH) recited the words of Ibrahim (PBUH) ﴿So whoever follows me is with me and whoever disobeys me—then surely You are ˹still˺ All-Forgiving, Most Merciful﴾ and the words of Isa (PBUH) ﴿If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise﴾ (Qur'an 5:118). Then he (PBUH) raised up his hands in prayer and cried saying: O Allah, my Ummah, my Ummah and wept. So Allah, Sublime is His praise, said: O Jibril (Gabriel)! Go to Muhammad and ask him: What makes you weep? So Jibril came to him and asked him (about the reason for his weeping) and the Messenger of Allah (PBUH) informed him what he had said (though Allah knew it well). Upon this Allah said: "Jibril, go to Muhammad and say: Verily, We will please you with regard to your Ummah and will never displease you.

Allah, the Almighty and Sublime, says: (Qur'an 14:37) ﴿Our Lord! I have settled some of my offspring﴾; it means I have settled a son of my offspring. ﴿in a barren valley﴾; it refers to Makkah. ﴿near Your Sacred House﴾;

Qatadah said: It is so called for it is protected from being violated. If it was argued: How Ibrahim (PBUH) had said ﴿near Your Sacred House﴾ though he (PBUH) built the House some time later? The answer is that it means near Your Sacred House which has been before You raised it from the earth during the time of the deluge. Yet, it was said: It means near Your House which has been decreed by You that it will be positioned in this city. The tale of this verse was as mentioned by Saeed ibn Jubayr on the authority of ibn Abbas (May Allah be pleased with both of them), he said: The first one to perform Sa'y (walk) between Safa and Marwah is Hajar – Ismael. Ibrahim (PBUH) took Hajar and their son Ismael (PBUH) till they reached the position of the Sacred House where he left them. So she followed him and repeatedly asked him: Why do you leave us there? He did not answer her until she asked him: Did Allah command you to do this? Prophet Ibrahim replied: Yes! Thereafter, a comforted Hajar confidently said: Okay. He will never let us perish! Then he went till he reached the valley and said: ﴿Our Lord! I have settled some of my offspring in a barren valley﴾.

After some time, all the water she had was gone and her milk dried up. Both mother and son became thirsty. She found that the mountain of As-Safa was the nearest mountain to her on that land so she mounted it, looking for anyone but she found none. Then she descended and when she reached the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody. She heard a voice and she exclaimed: 'Shshs!' (Silencing herself) and listened attentively. She heard the voice again and said: O (whoever you may be) You have made me hear your voice; have you any succor for me? It is an angel at the place of Zamzam with his heel till water flowed out from that place began to fill her water- skin with water. The Messenger of Allah (PBUH) further said: (May Allah bestow mercy on Ismael's mother! Had she not hastened to scoop in that water, Zamzam would have been a stream flowing on the surface of the earth). The angel said to her: Do not fear that the people of this city may experience thirst, it is a spring from which the guests of Allah shall drink. The angel added: This

boy's father will return and both will build the House of Allah, Exalted is He, in this location. Some people from the tribe of Jurhum passed by her and her child. As they were coming from through the way of Kada', in the lower part of Makkah where they saw a bird that had a habit of flying around water and not leaving it. They said: This bird must be flying over water. So, they all came towards the water where they found Hajar and asked her: Do you allow us to stay with you? She replied: Yes. They settled there till Ismael (PBUH) grew up and Hajar died. He married a woman from the tribe of Jurhum. This tale was mentioned in Surat Al-Baqarah. Allah, the Almighty and Sublime, says: ﴿our Lord, so that they may establish prayer. So make the hearts of ˹believing˺ people incline towards them﴾; this is a supplication from Ibrahim (PBUH) to them that Allah May bestow on them Hajj to His Sacred House. Saeed ibn Jubayr said: If Ibrahim (PBUH) had said: People hearts incline towards them, the Jews, Christians and Magians would have performed Hajj, but he said: ﴿the hearts of ˹believing˺ people﴾; so they are the Muslims. Mujahid said: If Ibrahim (PBUH) had said: (People hearts, the Persians, Romans, Turkish and Indians would have crowded in the Sacred House, but) he said: ﴿and provide them with fruits﴾; like You provides inhabitants of cities who have water ﴿so perhaps they will be thankful﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:38) ﴿Our Lord! You certainly know what we conceal and what we reveal﴾; You know all our matters whether we conceal or reveal them. Ibn Abbas (May Allah be pleased with both of them) and Muqatil said: It means Our Lord You know what we conceal and reveal regarding our grief for Ismael and that You have settled them in a barren valley. ﴿Nothing on earth or in heaven is hidden from Allah﴾; some said: The whole verse is the word of Ibrahim (PBUH). Yet, others said: Allah the Almighty and Sublime, is the one who says: ﴿Nothing on earth or in heaven is hidden from Allah﴾.

(Qur'an 14:39) ﴿All praise is for Allah who has blessed me with﴾; it means Allah Who has given me. ﴿Ishmael and Isaac in my old age. My Lord is indeed the Hearer of ˹all˺ prayers﴾; ibn Abbas (May Allah be pleased

with both of them) said: Ismael was born to Ibrahim (Peace be upon both of them) while he was ninety- nine years old, and Ishaq (PBUH) was born while Ibrahim (PBUH) was one hundred and twelve years old. Saeed ibn Jubayr said: Ibrahim (PBUH) was given the glad tidings of Ishaq after one hundred and twelve years.

(Qur'an 14:40) ﴿My Lord! Make me and those ˹believers˺ of my descendants keep up prayer﴾; O Allah make me and also the believers from my offspring establish prayer. ﴿Our Lord! Accept my prayers﴾; interpreters said: ﴿my prayers﴾ means my good deeds and worship, like the Hadith of the Prophet (PBUH): (Note: Weak Hadith) (Supplication is the pith of worship), then the Prophet continued: "Your Lord has proclaimed, ﴿Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.﴾" (Qur'an 40:60); so He called supplication worship.

(Qur'an 14:41) ﴿Our Lord! Forgive me, my parents﴾; for we have believed in You. And Allah, Glorified is He, tells about His Khalil (PBUH) regarding asking Allah to forgive his father in Surat At-Taubah (Repentance). ﴿and the believers﴾; means all believers. Ibn Abbas (May Allah be pleased with both of them) said: It means all believers from Ummah of Muhammad (PBUH). ﴿on the Day when the judgment will come to pass﴾; semanticists said: It means on the Day when all mankind will stand for judgement, so the judgement is mentioned alone without mentioning mankind for it is implied.

Allah, the Almighty and Sublime, says: (Qur'an 14:42) ﴿Do not think ˹O Prophet˺ that Allah is unaware of what the wrongdoers do﴾; Maymoun ibn Mahran commented: This is a threat for the wrongdoer and a solacement for the one who has suffered wrong. ﴿He only delays them﴾; it means He gives them respite and delays tormenting them. The common reciters recited the Arabic word (yu-akhiruhum) which means "delays" in the third person singular form. Abu Ubayd and Abu Hatim opted this recitation for Allah says: ﴿Do not think ˹O Prophet˺ that Allah﴾ but (Al-Hasan and As-Sulami) recited it as (nu- akhiruhum) which means "We delay" in the first person

plural. ﴿until a Day when ˹their˺ eyes will stare in horror﴾; it means that they will not close their eyes due to the terror they feel on that Day, Al-Farra' said.

Allah, the Almighty and Sublime, says: (Qur'an 14:43) ﴿rushing forth﴾; Qatadah said: It means hastening. Saeed ibn Jubayr said on his authority: It means departing seeking the caller. Saeed ibn Jubayr said: It means running like a wolf. Mujahid said: It means constantly looking. Ad-Dahhak said: It means gazing without blinking. This is the narration of Al-'Awfi on the authority of ibn Abbas (May Allah be pleased with both of them). Al-Kalbi said: It means beholding. Muqatil said: It means coming to the Hell. Ibn Zayd said: It means they do not raise their heads, and it means in the Arabic language hastening.

﴿heads raised﴾; Al-Qutaybi said: It means raising their heads, looking at what is before them. Al-Hasan said: On the Day of Resurrection, people's faces are looking at the heaven, never looking at each other.

﴿never blinking﴾; it means their glance does not come back to them due to fixedly staring. ﴿hearts void﴾; ibn Abbas (May Allah be pleased with both of them) said: It means their hearts are free from good. According to Mujahid, Murrah and ibn Zayd: It means their hearts have no good or insight. Saeed ibn Jubayr said: It means their hearts have no place to settle inside their bodies. Qatadah said: It means their hearts are seized till they will be choking their throats and they can neither return them (hearts) to their chests nor can they throw them out. Al-Akhfash said: They have hearts empty from thinking wherewith they do not understand.

Allah, the Almighty and Sublime, says: (Qur'an 14:44) ﴿And warn the people of the Day when the punishment will overtake ˹the wicked among˺ them﴾; it means and make them fear the Day of Resurrection. ﴿and the wrongdoers will cry﴾; it means the polytheists. ﴿Our Lord! Delay us﴾; it means give us respite ﴿for a little while﴾; it means turn us back to the worldly life. ﴿We will respond to Your call and follow the messengers!﴾; then they will be told ﴿Did you not swear before﴾; in the worldly life ﴿that you would never be removed ˹to the next life˺?﴾; it means that you claim that you will

not be resurrected, this is referred to in the verse ﴿They swear by Allah their most solemn oaths that Allah will never raise the dead to life﴾ (Qur'an 16:38).

(Qur'an 14:45) ﴿You passed by the ruins of those ˹destroyed peoples˺ who had wronged themselves﴾; they wronged themselves when they disbelieved in Allah and disobeyed Him, who were the people of Noah, 'Âd, Thamûd and others, ﴿It was made clear to you how We dealt with them, and We gave you ˹many˺ examples﴾.

(Qur'an 14:46) ﴿They devised every plot, which was fully known to Allah﴾; it means Allah will recompense them for their plotting. ﴿but their plotting was not enough to ˹even˺ overpower mountains ˹let alone Allah˺﴾; Al-Hasan said: their plotting is so impaired that it can never be able to remove the mountains. He added: There are five verses in the Qur'an imply negation: ﴿but their plotting was not enough﴾, ﴿We could have found it in Our presence, if that had been Our Will﴾ (Qur'an 21:17), "Say, ˹O Prophet,˺ ﴿If the Most Compassionate ˹really˺ had offspring, I would be the first worshipper. ﴾" (Qur'an 43:81), ﴿…in a way We have not established you ˹Meccans˺﴾ (Qur'an 46:36) and ﴿If you ˹O Prophet˺ are in doubt about ˹these stories˺ that We have revealed to you﴾ (Qur'an 10:94).

Allah, the Almighty and Sublime, says: (Qur'an 14:47) ﴿So do not think ˹O Prophet˺ that Allah will fail to keep His promise to His messengers﴾; Allah promises them of advocating His close servants and perishing the disbelievers ﴿Allah is indeed Almighty, capable of punishment﴾.

Allah, the Almighty and Sublime, says: (Qur'an 14:48) ﴿˹Watch for˺ the Day ˹when˺ the earth will be changed into a different earth and the heavens as well﴾; Amr ibn Maymoun said on the authority of Abdullah ibn Mas'ud (May Allah be pleased with him) concerning this verse: The earth will be changed into a white and pure one like silver where is no blood shed or sin committed. Ali ibn Abu Talib (May Allah be pleased with him) commented on this verse: The earth will be of silver and the heaven will be of gold.

Sahl ibn Saad (May Allah be pleased with him) related on the authority of the Messenger of Allah (PBUH): (The people will be gathered on the Day

of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour) with no landmarks set up for anyone). Saeed ibn Jubayr and Muhammad ibn Ka'b said: The earth will turn into one single white bread from which the believer will eat.

Khuthaymah related on the authority of ibn Mas'ud (May Allah be pleased with him): The earth will be changed into a construction on the day of Resurrection and turn into Hell behind which is the Paradise, and people will have the bridle of perspiration and they will not stand for reckoning yet. Ka'b said: The heavens will be changed into gardens, the sea into Hell, and the earth will turn into a different earth.

Ibn Abbas (May Allah be pleased with both of them) said: On the Day of Resurrection, the earth will be as it is but its hills, mountains, rivers and trees will be changed.

Those words of ibn Abbas (May Allah be pleased with him) are confirmed by the Hadith narrated by Abu Hurayrah (May Allah be pleased with him) on the authority of the Prophet (PBUH), he said: (Allah will change the earth into a different earth and so will be the heavens. He will stretch them forth so that you will see therein nothing crooked or curved. Then Allah will cause mankind to hear a shout then they will be at the same places where they were in the worldly life; whoever was under the earth (dead) would be so and whoever was alive would be so. It was also said that the earth will be changed into the land of Paradise for some people and into the land of Hell for others).

(1614) Abu Ja'far Muhammad ibn Ali ibn Ibrahim reported to us, Ali ibn Isa ibn Ibrahim ibn 'Abdawayh narrated to us, Muhammad ibn Salih ibn jameel narrated to us, Abu Saeed Al-Ashajj narrated to us, Abu Khalid, 'Abid ibn Habeeb and ibn Fudayl narrated on the authority of Dawud, from Ash-Sha'bi, from Masrouq that 'Aishah (May Allah be pleased with her) said: O Messenger of Allah, tell me about the words of Allah, Exalted is He: ﴿ ⸢Watch for⸣ the Day ⸢when⸣ the earth will be changed into a different earth ﴾, where

will the people be on that Day? He said: (They will be on the Sirat "the Bridge across the Hell")[1].

Yahya ibn Abu Katheer related on the authority of Abu Asmaa that Thawban said: One of the rabbis of the Jews asked the Messenger of Allah (PBUH): Where will the people be on the Day when the earth will be changed into a different earth? They will be in darkness beside the Bridge.

Saeed ibn Thawban Al-Kilabi related on the authority of Abu Ayyub Al-Ansari (May Allah be pleased with him), he said: One of the rabbis of the Jews came to the Prophet (PBUH) and asked: Allah, the Almighty and Sublime, says in His Book: ﴿˹Watch for˺ the Day ˹when˺ the earth will be changed into a different earth﴾, where will mankind be on that Day? The Prophet (PBUH) said: They are the guests of Allah and they cannot escape from what He has for them. ﴿and all will appear﴾; they will come out of their graves. ﴿before Allah—the One, the Supreme﴾; Allah has full power and control over His slaves and He causes their death. He does whatever He wills.

Allah, the Almighty and Sublime, says: (Qur'an 14:49) ﴿On that Day you will see the wicked﴾; it means the polytheists. ﴿bound together﴾; it means linked to each other. It was also said: It means joined with devils, which is indicated in the verse of Allah, Exalted is He: ﴿Gather ˹all˺ the wrongdoers along with their peers﴾ (Qur'an 37:22); their peers refer to those from among the devils. Ibn Zayd said: It means their hands and legs are linked to their necks. ﴿in chains﴾; in fetters.

Allah, the Almighty and Sublime, says: (Qur'an 14:50) ﴿with garments of tar﴾; that is used to coat camels. It is called fuel oil, said by Al-Hasan.

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(1) **(1614) The assessment of the reliability of the chain of transmitters:**
- It includes unknown ones but the Hadith is Sahih through other narrations.

The authentication of Hadith:
- It was reported by Muslim in the Book of Repentance (Note: it is reported in Characteristics of the Day of Judgment, Paradise, and Hell), Chapter: The Resurrection And Description Of The Earth On The Day Of Resurrection (2791) and At-Tirmidhi in Chapters on Tafsir, Chapter: Regarding Surat Ibrahim (3121) through the route of Ash-Sha'bi.

Isa ibn Umar recited the Qur'anic Arabic word (Qatiran), which means tar, as (Qatran). There is also a third recitation for the word which is (Qitran). 'Ikrimah and Ya'qub recited it according to the narration of Zayd as (Qatirin 'anin); two words with tanween kasrah. (Qitr) means copper and molten brass, Allah, Exalted is He, says: ﴿Bring me molten copper to pour over it﴾ (Qur'an 18:96). ('an) is what its hotness goes, Allah, Exalted is He, says: ﴿They will alternate between its flames and scalding water﴾ (Qur'an 55: 44). ﴿and their faces covered with flames﴾.

(Qur'an 14:51) ﴿As such, Allah will reward every soul for what it has committed. Surely Allah is swift in reckoning﴾.

(Qur'an 14:52) ﴿This is a ˹sufficient˺ message﴾; It means Qur'an is a message and an admonition. ﴿for humanity so that they may take it as a warning and know﴾; they shall know with the proofs which Allah has mentioned in Qur'an. ﴿that there is only One God﴾; Who has no partner. ﴿and so that people of reason may be mindful﴾.

Surat Al-Hijr (The Stoneland) Makki

It is composed of two thousand and seven hundred and sixty letters, six hundred and fifty-four words, ninety-nine verse.

(1615) Abu Al-Hasan Muhammad ibn Al-Qasim Al-Farisi informed me, Abu Muhammad Abdullah ibn Ahmad narrated to us, Abu Amr Al-Hiri informed us, Hamdan ibn Khalid narrated to us, Muhammad ibn Al-Musaffa narrated to us, Muhammad ibn Al-Qasim narrated to us on the authority of ibn ʻUlayyah, he said: Yahya ibn Saeed Al-'Attar narrated to us, Abu Al-Khaleel narrated to us on the authority of Ali ibn Zayd, from Zirr ibn Hubaysh that Ubayy ibn Ka'b (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said: (Whoever recites Surat Al-Hijr, will be rewarded ten times as much as the number of Muhajireen and Ansar and the scoffers against Muhammad (PBUH))[1]. (Note: This Hadith is Mawdu' "fabricated".)

In the name of Allah, the Most Beneficent, the Most Merciful

Allah, the Almighty and Sublime, said: (Qur'an 15:1) ﴿Alif-Lãm-Ra. These are the verses of the Book; the clear Quran﴾; it means the verses of the clear Qur'an.

(Qur'an 15:2) ﴿⌜The day will come when⌝ the disbelievers will certainly wish they had submitted ⌜to Allah⌝﴾

Abu Musa (May Allah be pleased with him) related on the authority of the Prophet (PBUH), he said: (On the Day of Resurrection when the people of the Hell gather therein with whom Allah, the Almighty and Sublime, wills from among the people of the qiblah, the disbelievers will say to the people

(1) **(1615) The assessment of the reliability of the chain of transmitters:**
- It is Mawdu' (fabricated), imams of Hadith warned of that.

The authentication of Hadith:
- It was narrated by Al-'Uqayli in (Ad-Du'afa' Al-Kabir) 1/156 and ibn Al-Jawzi in (Al-Mawdu'at) 1/390 – 391.

of the qiblah in the Hell: Are you not Muslims? They will reply: Yes, we are. The disbelievers say: So embracing Islam avail you not and you accompany us in the Hell. The people of the qiblah reply: We have committed sins so we are seized with punishment for them. So Allah, Exalted is He, will be angry for them in the bounty of His mercy and He commands that all people of the qiblah shall be taken out therefrom. By then ﴿the disbelievers will certainly wish they had submitted ˹to Allah˺﴾, the Messenger of Allah (PBUH) recited this verse. Mujahid related on the authority of ibn Abbas (May Allah be pleased with both of them): Allah continues to cause people to enter the Paradise, have mercy upon them and give permission for intercession till He says: Whoever is a Muslim shall enter the Paradise, by then ﴿the disbelievers will certainly wish they had submitted ˹to Allah˺﴾.

Allah, the Almighty and Sublime, says: (Qur'an 15:3) ﴿˹So˺ let them﴾ ; O Muhammad! Let the disbelievers. ﴿eat﴾; in the worldly life. ﴿and enjoy themselves﴾; with their pleasures. ﴿and be diverted by ˹false˺ hope﴾; they are distracted with hope away from faith and obedience. ﴿for they will soon know﴾; on the Day of Resurrection they will know and taste the evil result of their conduct (disbelief). This verse was abrogated by the verse of the sword (in Surat At-Taubah).

(Qur'an 15:4) ﴿We have never destroyed a society﴾; it refers to the people of a city. ﴿without a destined term﴾; it means We did not torment or destroy them until they had reached their appointed term.

(Qur'an 15:5) ﴿No people can advance their doom, nor can they delay it﴾; likewise is the verse: ﴿When their time arrives, they can neither delay it for a moment, nor could they advance it﴾ (Qur'an 7:34).

(Qur'an 15:6) ﴿They say﴾; it refers to the polytheists of Makkah. ﴿O you to whom the Reminder is revealed!﴾; it means the Qur'an being revealed to Muhammad (PBUH). ﴿You must be insane!﴾.

(Qur'an 15:7) ﴿Why do you not bring us the angels﴾; to witness that you are truthful. ﴿if what you say is true﴾.

Allah, the Almighty and Sublime, says: (Qur'an 15:8) ﴿We do not send the angels down except for a just cause﴾; except with justice. ﴿and then﴾; it means if the angels were sent ﴿˹the end of˺ the disbelievers will not be delayed﴾.

(Qur'an 15:9) ﴿It is certainly We Who have revealed the Reminder﴾; it means the Qur'an. ﴿and it is certainly We Who will preserve it﴾; We preserve it from falsehood, devils and others so that they cannot add, omit or change a word of it. Likewise is the verse of Allah, the Almighty and Sublime: ﴿It cannot be proven false from any angle﴾ (Qur'an 41:42). It was commented on ﴿preserve it﴾ that it refers to Muhammad (PBUH); We preserve Muhammad from whoever intends evil against him. Likewise is the verse: ﴿Allah will ˹certainly˺ protect you from the people﴾ (Qur'an 5:67).

Allah, the Almighty and Sublime, says: (Qur'an 15:10) ﴿Indeed, We sent messengers before you﴾; ﴿messengers﴾ is not stated in the Qur'anic Arabic version but it is implied. ﴿among the groups of early peoples﴾.

Allah, Exalted is He, says: (Qur'an 15:11) ﴿but no messenger ever came to them without being mocked﴾; Allah consoles His Prophet (PBUH) saying: They mistreat you as they have done with the previous messengers.

(Qur'an 15:12) ﴿This is how We allow disbelief ˹to steep˺﴾; it means as We have allowed disbelief, denying and mocking at messengers in the hearts of the groups of early peoples, We also let this enter ﴿into the hearts of the wicked﴾; the polytheists of Makkah.

(Qur'an 15:13) ﴿They would not believe in this﴾; they would not believe in Muhammad (PBUH). This is a refutation of Al-Mu'tazilah (the Withdrawers). Other interpretations say it means that they would not believe in the Qur'an. ﴿despite the ˹many˺ examples of those ˹destroyed˺ before﴾; Allah frightens the people of Makkah by stating for them His punishment for the denying ancients.

(Qur'an 15:14) ﴿And even if We opened for them a gate to heaven﴾; it refers to those who said ﴿Why do you not bring us the angels﴾. ﴿through

which they continued to ascend﴾; it refers to the angels. This was said by ibn Abbas (May Allah be pleased with both of them) and most scholars. Yet, Al-Hasan said: This ascending refers to the descendants of Adam; which means those disbelievers continued to ascend through the gate to heaven.

(Qur'an 15:15) "still they would say, ﴿Our eyes have truly been dazzled !﴾; it means our eyes cannot see, said by ibn Abbas (May Allah be pleased with both of them). Al-Hasan said: It means our eyes have been bewitched. Qatadah said: It means our eyes have been taken away. Al-Kalbi said: It means our sights were covered and blinded. Abu Amr and Abu Ubaydah said: It means that they are in a drunken state which implies: Our sights were covered. Mujahid and ibn Katheer said: It means our vision has been blocked. ﴿In fact, we must have been bewitched﴾; it means Muhammad has bewitched us.

Allah, the Almighty and Sublime, says: (Qur'an 15:16) ﴿Indeed, We have placed constellations in the sky﴾; it means palaces and mansions, they are stars through which the sun, moon and primary planets traverse. Their names are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricorn, Water Bearer and Pisces. ﴿and adorned it﴾; it refers to the heaven. ﴿for all to see﴾.

(Qur'an 15:17) ﴿And We protected it from every accursed devil﴾.

(Qur'an 15:18) ﴿except the one eavesdropping﴾; ﴿except﴾ here means but. ﴿who is then pursued by a visible flare﴾; ibn Abbas (May Allah be pleased with both of them) said: Devils ascend to the heaven in groups eavesdropping. When the rebellious devil from among them overtops them, he will be thrown by a flaming fire that strikes his forehead, nose, side or wherever Allah wills so he ignites and comes to his companions saying: I have heard so and so. Accordingly, those devils go to their brothers of the priests and they add to the statement they heard nine false things. The people of the earth will talk of these words, one of which is true and the other nine words are false. If one thing comes true, they believe them in all they say. Ibn Abbas (May Allah be pleased with both of them) said: Devils were not blocked from the heaven and they used to bring its news to priests. When Isa (PBUH) was born, they were

prevented from three heavens. When Muhammad (PBUH) was born, they were prevented from all heavens. So if one of them intended to eavesdrop, he would be thrown with a flaming fire. When they were prevented from their places to steal a hearing, they mentioned that to Iblis (Allah cursed him). So he said: There is an event that has occurred in the earth. So he sent out his armies, and they found the Messenger of Allah (PBUH) recite the Qur'an. So they said: This is the event that has happened on the earth.

(1616) Abdullah ibn Hamid ibn Muhammad Al-Isfahani informed us, Abu Al-Hasan Ubayd Allah ibn Muhammad ibn Ja'far Al-Qudbani informed us, Abdullah ibn Al-Fadl ibn Hilal Abu Isa narrated to us, Abdullah ibn Muhammad Al-Balwa narrated to us, Ammar ibn Zayd narrated to us on the authority of Abdullah ibn Al-'Ala', from Abu Ash-shi'sha', he said: My father narrated to me on the authority of (Ubayy ibn Ka'b) ibn Malik: I was with the Messenger of Allah (PBUH) and the priests were mentioned before him, then I said: May my parents be ransomed for you, we are the first ones to be frightened with the heaven's being guarded, the devils being stoned, the jinn being casted with stars to be prevent from eavesdropping. When we saw that, we gathered with a priest called Khatar ibn Malik who was a very old man (three hundred and sixty years old) and asked him: O Khatar, have you one of these stars casted, for we have been frightened with them and feared its miserable end. He told us: Visit me in the last hours before dawn and I will inform you whether of good or bad news. When we visited him before dawn, we found him stare at the heaven. When we called him, he pointed to us to catch a great star and he said: There is a considerable Messenger sent with the Qur'an and with whom idol worship will be abolished. We said to him: O Khatar, you mention a considerable matter, so what do you think we should say and what should our people do? He told them: I see that they as well as me should follow the best of people whose proof is like sunray and he will be sent from Makkah with the Holy Qur'an. We asked him: Who is he and how long he will remain on the earth? Khatar said: He belongs to the tribe of Quraysh, from the ancestry of Hashim. He is a descendant of Prophet Ibrahim.

Then he said: This is my statement, then he fainted for three days. When he recovered his senses, he said: There is no deity but Allah, Muhammad is the Messenger of Allah. Then he died. So the Messenger of Allah (PBUH) said: (Glory be to Allah! Glory be to Allah! He talked about a Prophethood and he will be raised up on the Day of Resurrection as if he were a whole nation worshipping Allah)[1]. (Note: This Hadith is weak.)

Allah, the Almighty and Sublime, says: (Qur'an 15:19) ﴿As for the earth, We spread it out﴾; ﴿and placed upon it firm mountains and caused everything to grow there in perfect balance﴾; We caused to grow in the earth all kinds of things in a known predetermined proportion. It was said: It means: We caused to make in the mountains jewelry from gold, silver, iron, copper, arsenic and kohl. Ibn Zayd said: These are the things meant to be balanced in the verse.

(Qur'an 15:20) ﴿And We made in it means of sustenance for you and others, who you do not provide for﴾; ﴿others﴾ refers to livestock and cattle.

(1617) Abu Al-Hasan Muhammad ibn Hamid ibn Muhammad Al-Qattan informed us, Abu Hamid Ahmad ibn Muhammad ibn Yahya Al-Bazzar informed us, Al-Abbas ibn Muhammad Ad-Douri narrated to us, Yahya ibn Abu Bukayr narrated to us, Shu'bah narrated to us, Mansur recited to us: ﴿and others, who you do not provide for﴾; he said: ﴿others﴾ refers to beasts[2] and it is coordinated to the word ﴿for you﴾.

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(1) (1616) Ibn Abd Al-Barr said in (Al-'Isti'ab fi Ma'rifat Al-Ashab) 3/1343: The chain of transmitters of this Hadith is weak and if there is not an assessment of it, I will not mention it; for its transmitters are unknown including 'Umarah ibn Zayd who is accused of being Mawdu', but the sources evidence for this kind of narrations.
- Al-Hafidh ibn Hajar said in (Al-Isabah) 5/512 after transmitting the words of Abu Umar: I said: Thus, it is concluded that Mawdu' Hadith can be narrated if it fulfils these two conditions: it has an assessment and it is evidenced by the sources. This is on the contrary of agrreing on unlawfulness of that.

(2) **(1617) The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat (trustworthy) except Al-Qattan that no Jarh or Ta'dil (Criticism or Praise) was mentioned about him.

The authentication of Hadith:
- It was reported by ibn Jarir Al-Tabari in (Jami' Al-Bayan) 14/17.

Allah, the Almighty and Sublime, says: (Qur'an 15:21) ﴿There is not any means ˹of sustenance˺ whose reserves We do not hold, only bringing it forth﴾; from the heaven. ﴿in precise measure﴾; there is a presumed measure for every land. Ibn Mas'ud (May Allah be pleased with him) said: There is no land getting more rain than another and no year having more rain than another, but Allah allots and estimates rain on the earth as He wills, a year here and a year there. Then he recited this verse. Ismael ibn Salim related on the authority of Al-Hakam ibn 'Utaybah regarding the interpretation of this verse: No year is more or less rainy than another, but Allah causes rain to fall on some people and deprives others of rain. And it may refer to the sea. We have been told that there are angels descending with rain from the heaven who are more than the offspring of Iblis and that of Adam (PBUH) counting every drop where it falls and what it causes to grow.

(1618) Muhammad ibn Al-Qasim informed us, Abu Bakr Muhammad ibn Abdullah ibn Shadhan narrated to us, Al-Husayn ibn Zakariyya narrated to us, Musa ibn Ismael Al-Jabali narrated to us, Maysarah ibn Abd Rabbihi narrated to us on the authority of Ja'far ibn Muhammad, from his father that his grandfather said: In the throne, there is a representation for all what Allah, Exalted is He, has created on the earth and in the sea. This is the interpretation of the verse of Allah, Exalted is He: ﴿There is not any means ˹of sustenance˺ whose reserves We do not hold…﴾[1].

Allah, the Almighty and Sublime, says: (Qur'an 15:22) ﴿We send fertilizing winds﴾; the common recited the Arabic word (riyah) which means winds as plural, whereas some of the Kufians recited it as (rih) in the singular form but it also indicates plural. Scholars differed concerning the description of the winds: ﴿fertilizing﴾. It is so called because it fertilizes the clouds and the trees. Some said: It means that the wind bears water, good and advantage. This is evidenced with the words of Allah, Exalted is He: ﴿the devastating wind﴾ (Qur'an 51:41), which has not been fertilized and has no advantage

(1) **(1618) The assessment of the reliability of the chain of transmitters:**
- It includes At-Tarras (Maysarah) who is a liar, ibn Shadhan is accused of unreliability, in addition to some who are unknown.

or good. This interpretation is evidenced with the words of ibn Mas'ud (May Allah be pleased with him) regarding this verse: Allah sends the wind so it bears water and it raises up the clouds which accumulate water then rain falls, just as the milk of the pregnant camel flows generously.

Ubayd ibn Umayr said: Allah sends the wind which stirs up the earth, then Allah sends the wind which raises clouds, then Allah sends the wind which forms clouds, then Allah sends the fertilizing wind which pollinates the trees. Then he recited: ﴿We send fertilizing winds﴾. Abu Bakr ibn Ayyash (May Allah have mercy upon him) said: No drop falls from the heaven except after the four winds trigger it. East (Saba) wind stirs it, zephyr (west wind) fertilizes it, south wind accumulates it and the north wind scatters it.

Abu Al-Mahzoum related on the authority of Abu Hurayrah (May Allah be pleased with him), he said: I heard the Messenger of Allah (PBUH) say: (The south wind is from the Paradise, and it is the fertilizing wind mentioned by Allah in His Book, which has advantages for people). ﴿and bring down rain from the sky for you to drink﴾; it means We make rain for you as watering, not to drink from it. ﴿It is not you who hold its reserves﴾; ﴿its﴾ refers to rain. Sufyan said: It means: You cannot prevent rain.

Allah, the Almighty and Sublime, said: (Qur'an 15:23) ﴿Surely it is We Who give life and cause death. And We are the ⌜Eternal⌝ Successor﴾; ﴿Successor﴾ means that We cause all creation to die and none remains alive except Us. Likewise is the verse of Allah, Exalted is He: ﴿Indeed, it is We Who will succeed the earth and whoever is on it. And to Us they will ⌜all⌝ be returned﴾ (Qur'an 19:40).

Allah, the Almighty and Sublime, says: (Qur'an 15:24) ﴿We certainly know those who have gone before you and those who will come after ⌜you⌝﴾. Ibn Abbas (May Allah be pleased with both of them) said: Allah means by ﴿those who have gone before you﴾ the dead and by ﴿those who will come after ⌜you⌝﴾ the alive. 'Ikrimah said: ﴿those who have gone before you﴾ are those who have already been created and ﴿those who will come after ⌜you⌝﴾ are those who have not been created yet. Allah knows whom He has created up till now and whom

He will create then. Qatadah said: ﴿those who have gone before you﴾ are those who passed away and ﴿those who will come after ˹you˺﴾ are those still in the backbones of men. Ash-Sha'bi said: ﴿those who have gone before you﴾ are the first creation and ﴿those who will come after ˹you˺﴾ are the last creation. Mujahid said: ﴿those who have gone before you﴾ are the older generations and ﴿those who will come after ˹you˺﴾ are Ummah of Muhammad (PBUH). Al-Hasan (May Allah have mercy upon him) said: ﴿those who have gone before you﴾ are meant to have been obedient to Allah and do good, whereas ﴿those who will come after ˹you˺﴾ refer to those who are indolent to obey Allah and do good. In addition, it was said: the verse means: We know those who hasten to stand in the first rows in prayer and those who slow down and join the last row to be near women for they are behind rows of men.

Abu Al-Jawza' and ibn Abu Talhah related on the authority of ibn Abbas (May Allah be pleased with both of them): Women used to go out for congregational prayer. Men stood in rows behind the Prophet (PBUH) and women's rows were behind men's rows. There may have been a man with a doubtful heart so he joined the last row of men to be near women, and there may have been a woman with a doubtful heart so she joined the first row of women to be near men. There was a peerless woman praying behind the Prophet (PBUH), so some men were joining the first row of men to avoid seeing her whereas others were joining the last row of men to see her wherever he bowed down and prostrated. Thus, Allah revealed this verse.

The Prophet (PBUH) said: (The best of the men's rows (in prayer) is the first row and the worst is the last; but the best of the women's rows is the last and the worst of their rows is the first).

Ar-Rabi' ibn Anas said: The Prophet (PBUH) admonishes us to join the first row in prayer so the people step over each other for it. The houses of the tribe of Udhrah were far from the masjid so they said: We shall sell our houses and buy others near the masjid. So Allah revealed this verse and the verse ﴿ It is certainly We Who resurrect the dead, and write what they send forth and

what they leave behind﴾ (Qur'an 36:12) is also revealed for them. Al-'Awza'i said: ﴿We certainly know those who have gone before you﴾ means those who pray at the beginning of time of prayer, and ﴿and those who will come after ˹you˺﴾ refers to those who perform prayer later than its due time. (Muqatil ibn Hayyan) said: The verse refers to those who hasten to join the first rows in fighting for the cause of Allah and those who delay to join the rows of fighting. Ibn 'Uyaynah said: The verse refers to the Muslims and non-Muslims.

(Qur'an 15:25) ﴿Surely your Lord ˹alone˺ will gather them together ˹for judgment˺﴾. Ibn Abbas (May Allah be pleased with him) commented: All people will die then their Lord will gather those of old and those of later times together ﴿He is truly All-Wise, All-Knowing﴾.

Allah, the Almighty and Sublime, says: (Qur'an 15:26) ﴿Indeed, We created man﴾; it refers to Adam (PBUH). Ibn Abbas (May Allah be pleased with both of them) said: Adam is referred to here with the Arabic word (Insan) which means "man" for a covenant was made with him but he forgot. Some linguists said: (Insan) is derived from (Insiyan) which means forgetting. Others said: He was called (Insan) for he is visible. This is agreed by the grammarians of Basrah. ﴿from sounding clay﴾; the Arabic word (Salsal) is dry clay having an audible sound when struck, before being touched with fire. If it is touched with fire, it becomes pottery. This is said by most interpreters.

Ibn Abu Najeeh related on the authority of Mujahid: It is rotten mud. This is also the view of Al-Kisa'i. ﴿moulded from black mud﴾; ibn Abbas (May Allah be pleased with both of them) said: it is wet, rotten mud which becomes clay like that of pottery. Mujahid and Qatadah said like him: It is the altered, rotten clay. Al-Farra' said: It is the altered clay.

Allah, the Almighty and Sublime, says: (Qur'an 15:27) ﴿As for the jinn, We created them earlier﴾; ibn Abbas (May Allah be pleased with both of them) said: it refers to the father of the jinn. Qatadah and Muqatil said: It refers to Iblis, who has been created before Adam (PBUH). ﴿from smokeless fire﴾; ibn Abbas said: Samūm is the worst hot fire of scorching wind which kills. Al-Kalbi

said on the authority of Abu Salih: Samūm is the smokeless fire, from which thunderbolts form. It is a fire between the heaven and the barrier screen.

Abu Rawq related on the authority of Ad-Dahhak that ibn Abbas (May Allah be pleased with both of them) said: Iblis was of a sub-category of angels called the jinn, created from smokeless fire from among the angels. And He created the jinn mentioned in the Qur'an ﴿…from a ˹smokeless˺ flame of fire﴾ (Qur'an 55:15).

Shu'bah related on the authority of Abu Ishaq: I visited Amr ibn Al-Asam while he was sick and he said: Shall I tell you a narration that I heard from Abdullah, I heard him say: This Samūm is one of seventy parts of the Samūm from which Allah created the jinn and he recited the verse of Allah, Exalted is He: ﴿As for the jinn, We created them earlier from smokeless fire﴾.

Allah, the Almighty and Sublime, says: (Qur'an 15:28) ﴿˹Remember, O Prophet˺ when your Lord said to the angels, ﴿I am going to create a human being from sounding clay moulded from black mud﴾.

(Qur'an 15:29) ﴿So when I have fashioned him﴾; I have given him due proportion and perfected his creation. ﴿and had a spirit of My Own ˹creation˺ breathed into him﴾; so he becomes a living human being. ﴿fall down in prostration to him﴾; prostration here is a kind of greeting and honoring not as a prayer or worship.

(Qur'an 15:30) ﴿So the angels prostrated all together﴾; it is an affirmation that all the angels who have been commanded to prostrate did.

(Qur'an 15:31) ﴿but not Iblis, who refused to prostrate with the others﴾.

'Ikrimah related on the authority of ibn Abbas (May Allah be pleased with both of them): When Allah, the Almighty and Sublime, created the angels, He said to them I will create a human being from clay. If I create him, prostrate to him. They said: We will not do so. So Allah, Exalted is He, sent upon them fire which burnt them. Then He created other angels and told them the same thing to which they tell the same reply of the first ones so He sent upon them fire which burnt them. Then He created other angels and commanded them the same so they said: We hear and we obey, except Iblis, he was of the first disbelievers.

(Qur'an 15:32) "Allah asked, ﴿O Iblis! What is the matter with you that you did not join others in prostration?﴾"; it means: What prevents you from prostrating like others who prostrate.

(Qur'an 15:33) "He replied, ﴿It is not for me to prostrate to a human You created from sounding clay moulded from black mud.﴾" .

(Qur'an 15:34) ﴿Allah commanded: Then get out of here﴾; Get out from Paradise and heavens. ﴿for you are truly cursed﴾; you are damned and banished.

(Qur'an 15:35) ﴿And surely upon you is condemnation until the Day of Judgment﴾

(Qur'an 15:36) "Satan appealed, ﴿My Lord! Then delay my end until the Day of their resurrection.﴾"

(Qur'an 15:37) ﴿Allah said: You will be delayed﴾

(Qur'an 15:38) ﴿until the appointed Day﴾; it is the first blowing when all creation die.

(Qur'an 15:39) ﴿Satan responded: My Lord! For allowing me to stray﴾; it means: for misleading and banishing me. ﴿I will surely tempt them on earth﴾; I will make the sinful deeds adorned and beloved for them. ﴿and mislead them all together﴾.

(Qur'an 15:40) ﴿except Your chosen servants among them﴾. The Madani and Kufians recited the Arabic word (Mukhlaseen) with fathah over Arabic letter (Lam) – which equals L in English), and Abu Ubayd agreed with them, which means the ones whom You chose to guide. However, the people of Makkah, Basrah and the Levant, with whom Abu Hatim agreed, recited it (Mukhliseen) with kasrah below letter (Lam) which means the ones whose endorsement of monotheism and obedience is sincere. Both recitations refer to the believers.

Allah, Exalted is He, said to Iblis: (Qur'an 15:41) ﴿This is the Way, binding on Me﴾; Al-Hasan commented: This is a Path which lead straight to Me. Mujahid said: It means: Allah, Exalted is He, leads to truth and its straight Path that cannot be deviated. Al-Akhfash said: It means: Allah is the One Who guides

to the straight Path. Al-Kisa'i said: It is a threat, just as the verse of Allah, Exalted is He: ﴿[For] your Lord is truly vigilant﴾ (Qur'an 89:14). The meaning is: This is a way the end of which is to Me so I recompense each soul according to its deeds.

Ibn Sirin, Qatadah, Qays ibn Abbad, Humayd and Ya'qub recited the verse: (Hadha sirat 'aliyyun mustaqim). They recited the Qur'anic Arabic word ('alayya) therein, which means binding on Me, as ('aliyyun) which means high-ranking just as the verse ﴿And We elevated him to an honourable status﴾ (Qur'an 19:57).

Allah, the Almighty and Sublime, says: (Qur'an 15:42) ﴿you will certainly have no authority over My servants﴾; semanticists commented: it means you have no power over their hearts. When Sufyan ibn 'Uyaynah was asked about this verse, he said: It means: You have no authority over them with which you may mislead them to commit a sin that will not be forgiven by Me. And those are the ones who are excluded by Allah from His punishment and are guided and chosen by Him. ﴿except the deviant who follow you﴾.

(Qur'an 15:43) ﴿and surely Hell is their destined place, all together﴾.

(Qur'an 15:44) ﴿It has seven gates to each a group of them is designated﴾; it means: for each a known portion of the followers of Iblis is decreed.

Ali ibn Abu Talib said: Do you know how the gates of the Hell are? We said: Yes, they are like these gates. Ali said: No, they are like this and he put one hand above the other. He said: Allah, Exalted is He, made the gates of the Paradise horizontal but the ones of the Hell are vertical. From bottom to top are: Jahannam "Jehenna", Latha "fierce blaze", Hutamah "crusher", Saqar "scorching fire", Jaheem "Hell-Fire", Sa'eer "blaze", and Haawiyah "abyss".

(1619) Abd Al-Khalik ibn Ali ibn Abd Al-Khalik informed us, Abu Bakr ibn Khanab informed us, Abdullah ibn Rawh Al-Hamdani narrated to us, Abu Sufyan Al-Mada'ini Sulayman ibn Mihran narrated to us, Sallam At-Taweel narrated to us on the authority of Al-Husayn, from Abu Sinan, from Ad-Dahhak commenting on the verse of Allah, Exalted is He: ﴿to each a group of them is designated﴾, he said: There are seven gates for the Hell which are seven vertical grades. In the top of which are the people of monotheism who

will be punished according to their deeds and ages in the worldly life then they will come out from it. In the second grade are the Jews, in the third grade are the Christians, in the fourth grade are the Sabians, in the fifth are Magians, in the sixth are the Arab polytheists and in the seventh lowest grade are the hypocrites which is evidenced in the verse of Allah, Exalted is He: ﴿Surely the hypocrites will be in the lowest depths of the Fire…﴾ (Qur'an 4:145)[1].

(1620) Abu Hafs Umar ibn Ahmad ibn Muhammad ibn Umar Al-Jouri informed us, Abu Ahmad Ubayd Allah ibn (Ahmad ibn Muhammad) ibn Makhlad Ad-Dahhan Al-Balkhi informed us, Abu Amr Muhammad ibn Hamid Al-Balkhi narrated to us, Yahya ibn Khalid Al-Muhallabi Al-Balkhi Abu Zakariyya narrated to us, Mansur ibn Abd Al-Hameed Abu Riyah narrated to us on the authority of Anas ibn Malik (May Allah be pleased with him) that Bilal (May Allah be pleased with him) said: While the Messenger of Allah (PBUH) was praying alone in Masjid Al-Madinah, a Bedouin woman passed by him so she desired for praying behind him two rak'ah. So she entered and prayed while the Messenger of Allah (PBUH) did not know that. He recited of the Qur'an till he reached the verses: ﴿and surely Hell is their destined place, all together. It has seven gates, to each a group of them is designated﴾. So the Bedouin woman fell down unconscious. The Messenger (PBUH) heard her sound so he called Bilal to bring water. So he poured water over her till she recovered her senses and sit up. The Messenger of Allah (PBUH) told her: (What is the matter with you?). She said: I saw you pray alone so I desired to pray behind you two rak'ah, is this (which you have recited) from the revealed Book of Allah or you say it on your own accord? I think he said: (O Bedouin woman, it is from the revealed Book of Allah). She asked: Will each of my

(1) **(1619) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; for it includes some that I did not find and some who are Munkar al-hadith (his hadith is odd).

The authentication of Hadith:
- Al-Baghawi stated similar to this on the authority of Ad-Dahhak in (Ma'alim At-Tanzil) 4/382- 383. Ibn Abu Hatim stated similar to it in (Tafsir Al-Qur'an Al-Adhim) 7/2265 (12395).

organs be tormented on each gate of the Hell? He said: (O Bedouin woman, ﴿to each a group of them is designated﴾ means the people decreed for each gate will be tormented according to their deeds). She said: By Allah, I am a poor woman having no wealth, only seven slaves. I ask you O Messenger of Allah to bear witness that I set each slave of them for each gate of the Hell's gates free for the sake of Allah, Exalted is He. So Gabriel (PBUH) came to the Messenger of Allah (PBUH) saying: O Messenger of Allah, give glad tidings to the Bedouin woman that Allah, the Almighty and Sublime, makes all gates of the Hell forbidden for her and all gates of the Paradise will be opened for her(1).

Allah, the Almighty and Sublime, says: (Qur'an 15:45-46) ﴿Indeed, the righteous will be amid Gardens and springs. Enter﴾. The verse implies: It will be said to them: Enter. ﴿in peace and security﴾; you will be secured from death, ousting and afflictions.

(Qur'an 15:47) ﴿ We will remove whatever bitterness they had in their hearts. In a friendly manner, they will be on thrones, facing one another﴾; they face each other, not looking at their backs.

(Qur'an 15:48) ﴿No fatigue will touch them there, nor will they ever be asked to leave﴾; it means no weariness will come upon them.

Allah, the Almighty and Sublime, says: (Qur'an 15:49) ﴿Inform My servants ˹O Prophet˺ that I am truly the All-Forgiving, Most Merciful﴾. Commenting on this verse, ibn Abbas (May Allah be pleased with both of them) said: It means Allah is All-Forgiving, Most Merciful for His servants who have repented.

(Qur'an 15:50) ﴿and that My torment is indeed the most painful﴾; ibn Abbas (May Allah be pleased with both of them) explained: This torment is for the ones who have not repented. Ibn Al-Mubarak related on the authority of Mus'ab ibn Thabit, from 'Asim ibn Ubayd, from ibn Abu Rabah that a companion of the

(1) **(1620) The assessment of the reliability of the chain of transmitters:**
- It is weak; for it includes some who are unknown and weak.
The authentication of Hadith:
- It was stated by Al-Qurtubi in (Al-Jami' li-Ahkam Al-Qur'an) 10/31.

Prophet (PBUH) said: The Messenger of Allah (PBUH) came out to us from the door that the tribe of Shaybah use and found us laughing. He said: (I see that you are laughing!). Then he went away but when he reached the buttress, he came back to us and said: (When I left, Gabriel came to me and said: O Muhammad, indeed Allah says: Do not drive My servants to despair ﴿Inform My servants ˹O Prophet˺ that I am truly the All-Forgiving, Most Merciful. and that My torment is indeed the most painful﴾. Qatadah said: We have been informed that Allah's Prophet (PBUH) said: (If a servant knew how Allah would forgive him, he would not abstain from committing forbidden acts, and if he knew how His punishment would be, he would be motivated to do more acts of worship to the extent that he may fret himself to death). (Note: Weak Hadith.)

Allah, the Almighty and Sublime, says: (Qur'an 15:51) ﴿And inform them ˹O Prophet˺ about Abraham's guests﴾; it means the angels whom Allah, Exalted is He, has sent to give Ibrahim the glad tidings of having a son and destroying the disbelieving people of Lot (PBUH).

(Qur'an 15:52) "who entered upon him and greeted ˹him with˺, ﴿Peace!﴾ He ˹later˺ said, ﴿Surely we are afraid of you.﴾"; "He" is Ibrahim (PBUH).

(Qur'an 15:53) "They reassured ˹him˺, ﴿Do not be afraid! Surely we give you good news of a knowledgeable son.﴾" ; they mean Ishaq. Ibrahim (PBUH) was astonished of this because he was old and his wife as well.

(Qur'an 15:54) ﴿He wondered: Do you give me good news despite my old age?﴾; it means how do you give me good news of a son when old age has overtaken me? ﴿What unlikely news!﴾; it means: Of what then is your news?

(Qur'an 15:55) "They responded, ﴿We give you good news in all truth, so do not be one of those who despair.﴾"; Common reciters recited the Qur'anic Arabic word (al-Qaniteen) with letter alif (a), which means "those who despair". Yahya ibn Waththab recited it as (al-Qniteen): without letter alif.

(Qur'an 15:56) "He exclaimed, ﴿Who would despair of the mercy of their Lord except the misguided?﴾"; Al-'Amash, Abu Amr, Al-Kisa'i and Khalaf recited the Qur'anic Arabic word (yaqnit), which means despair, with kasrah below the

Arabic letter noon (written as letter "i" after letter n). Others recited it as (yaqnat) with fathah above the Arabic letter noon (written as letter "a" after letter n).

(Qur'an 15:57) ﴿He ˹then˺ added﴾; it refers to Ibrahim (PBUH). ﴿What is your mission, O messenger-angels?﴾.

(Qur'an 15:58) ﴿They replied: We have actually been sent to a wicked people﴾; it refers to the polytheists.

(Qur'an 15:59) ﴿As for the family of Lot, we will certainly deliver them all﴾; it refers to his followers and the people of his religion.

(Qur'an 15:60) ﴿except his wife﴾; it refers to Lot's wife. ﴿We have determined that she will be one of the doomed﴾; she will remain in the torment. Abu Ubaydah said: Lot's wife is included among the wicked people.

Allah, the Almighty and Sublime, says: (Qur'an 15:61) ﴿So when the messengers came to the family of Lot﴾.

(Qur'an 15:62) ﴿he said﴾; Lot said to them. ﴿You are surely an unfamiliar people!﴾; it means: ﴿You are unknown to me﴾.

(Qur'an 15:63) ﴿They responded: We have come to you with that ˹torment˺ which they have doubted﴾.

(Qur'an 15:64) ﴿We come to you with the truth﴾; the truth means certainty, and it was said: It means torment. ﴿and we are certainly truthful﴾; concerning what we say.

(Qur'an 15:65) ﴿So travel with your family in the dark of night, and follow ˹closely˺ behind them﴾; it means go behind them in the rear. ﴿Do not let any of you look back, and go where you are commanded﴾; ibn Abbas (May Allah be pleased with both of them) commented: go to the Levant. Yet, Muqatil said: It refers to Safad, because Lot entered therein.

(Safad is one of the towns of Lot (PBUH). There are five towns of Lot, four of which were destroyed and Safad was saved; because Lot (PBUH) entered therein).

(Qur'an 15:66) ﴿We revealed to him this decree﴾; we made known this decree to him. ﴿Those ˹sinners˺ will be uprooted in the morning﴾; it means:

We said to Lot that the root of those sinners was to be cut off in the early morning.

Allah, the Almighty and Sublime, says: (Qur'an 15:67) ﴿And there came the men of the city﴾; it refers to the city of Sodom. ﴿rejoicing﴾; they were rejoicing with the guests of Lot (PBUH) in hope for committing sodomy with them.

(Qur'an 15:68) ﴿Lot pleaded﴾; Lot (PBUH) said to his people. ﴿Indeed, these are my guests﴾; it is incumbent upon man to honor his guest. ﴿so do not embarrass me﴾; do not disgrace me concerning what you want to do with them.

(Qur'an 15:69) ﴿Fear Allah and do not humiliate me﴾; and shame me not before them.

(Qur'an 15:70) ﴿They responded: Have we not forbidden you from protecting anyone﴾; Have we not forbidden you from providing lodging to anyone.

﴿He said: O my people! Here are my daughters﴾ (Qur'an 15:71); these are my daughters whom I shall marry to you if you embrace Islam, so marry women lawfully and stop approaching men with lusts which Allah has forbidden to you. ﴿if you wish to do so﴾; if you intend to do what I command you. Qatadah commented: Lot intended to protect his guests by his daughters. It was said: Those disbelievers had chiefs so Lot wanted to marry them to his daughters to prevent their people from approaching his guests with lust. It was said: Lot meant the girls of his nation because a Prophet (PBUH) was like a father for his nation.

Allah, the Almighty and Sublime, says: (Qur'an 15:72) ﴿By your life ˹O Prophet˺﴾; O Muhammad. ﴿they certainly wandered blindly, intoxicated ˹by lust˺﴾; they are falling into error, wavering and going astray. Qatadah said: They are idly playing. Ibn Abbas (May Allah be pleased with both of them) said: They are persisting in their misdeed.

(1621) Abdullah ibn Hamid Al-Isfahani informed us, Abd Ar-Rahman ibn Muhammad Az-Zuhari narrated to us, Al-Abbas ibn Muhammad Ad-Dori narrated to us, Abu Attab Sahl ibn Hammad Ad-Dallal narrated to me, Saeed ibn Zayd narrated to us, Amr ibn Malik narrated to me on the authority of Abu Al-Jawzaa that ibn Abbas (May Allah be pleased with both of them)

said: Allah, the Almighty and Sublime, had created, produced and brought into being a soul that is dearer to Him than Muhammad (PBUH) and I have not heard that Allah, the Almighty and Sublime, swear by the life of anyone except by the life of Muhammad. Allah said: ﴿By your life﴾; O Muhammad. ﴿they certainly wandered blindly, intoxicated ˹by lust˺[1].

(Qur'an 15:73) ﴿So the ˹mighty˺ blast overtook them at sunrise﴾.

(Qur'an 15:74) ﴿And We turned the cities ˹of Sodom and Gomorrah˺ upside down and rained upon them stones of baked clay﴾.

(Qur'an 15:75) ﴿Surely in this are signs for those who contemplate﴾; ibn Abbas (May Allah be pleased with both of them) and Ad-Dahhak said: it means for the beholders. Mujahid said: It means for intuitive people. The Messenger of Allah (PBUH) said: (Beware of the believer's intuition, for indeed he sees with Allah's Light). Then he recited this verse. (Note: Weak Hadith.) Qatadah said: It means for those who take warning from examining the fate of others. Muqatil said: It means for those who reflect.

(Qur'an 15:76) ﴿Their ruins still lie﴾; it refers to the cities of Lot. ﴿along a known route﴾; Qatadah said: a clear route. Mujahid, Ad-Dahhak and Al-Farra' said: The path is marked, not hidden or aberrant.

(Qur'an 15:77) ﴿Surely in this is a sign for those who believe﴾.

(Qur'an 15:78) ﴿And the residents of the Forest were truly wrongdoers﴾; the companions of the thicket were disbelievers. They were the people of Shu'ayb (PBUH). They had thickets, gardens and dense tangled trees. Their food in summer was known to be fresh fruits and in winter dried fruits. Their common trees were doum palm; which is Hyphaene thebaica.

(Qur'an 15:79) ﴿so We inflicted punishment upon them﴾; Allah imposed hotness over them for seven days, from which they cannot be protected. Then

(1) **(1621) The assessment of the reliability of the chain of transmitters:**
- It includes Abdullah ibn Hamid that no Jarh or Ta'dil was mentioned about him.
The authentication of Hadith:
- It was transmitted by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) (12420) in 7/2269 and Al-Baghawi in his (Tafsir) 4/387.

Allah sent down to them a cloud so they resorted to its shadow, then Allah sent down to them fire that burnt them. This is referred to in the verse of Allah, the Almighty and Sublime: ﴿and ˹so˺ were overtaken by the torment of the day of the ˹deadly˺ cloud» (Qur'an 26:189).

﴿The ruins of both nations﴾; it means the city of the people of Lot and the city of the companions of Al-Aiykah. "still lie on a well-known road"; on an open way that is plain to see.

Allah, the Almighty and Sublime says: (Qur'an 15:80) ﴿ Indeed, the residents of the Stone Valley also denied﴾; it refers to the city of Thamud – the people of Salih (PBUH) – which lies between Medina and the Levant. ﴿the messengers﴾; it means Salih only (but he is mentioned in the plural form because if man denies one messenger, he denies all messengers).

Abdullah ibn Umar and Jabir ibn Abdullah (May Allah be pleased with them) related: When we passed by Al-Hijr with the Messenger of Allah (PBUH), he admonished us: (Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you). Then the Messenger (PBUH) said: (Those are the people of Salih (PBUH) whom Allah perished except a man who was in Al-Masjid Al-Haram (the Sacred Masjid) (so he was protected by Allah's Haram from Allah's torment). It was said: Who is he, O Messenger of Allah? He replied: Abu Righal. He then urged his mount to proceed quickly and pass through that valley hurriedly. (Note: This Hadith is weak.)

(Qur'an 15:81) ﴿We gave them Our signs﴾; it refers to the she-camel, her son and the well. ﴿but they turned away from them﴾.

(Qur'an 15:82) They carved their homes in the mountains, feeling secure﴾; they were feeling secure from destruction and falling of the mountain upon them.

(Qur'an 15:83) ﴿But the ˹mighty˺ blast overtook them in the morning﴾; it means the blast of torment and destruction.

(Qur'an 15:84) ﴿and all they achieved was of no help to them﴾; it means all they achieved of polytheism and wicked deeds.

(Qur'an 15:85) ﴿We have not created the heavens and the earth and everything in between except for a purpose. And the Hour is certain to come﴾; the Doomsday will inevitably come.

﴿so forgive graciously﴾; turn aside from them (do not punish them) and overlook their misdeeds with gracious forgiveness. This is abrogated by the verse of fighting.

(Qur'an 15:86) ﴿Surely your Lord is the Master Creator, All-Knowing﴾.

(Qur'an 15:87) ﴿We have certainly granted you the seven often-repeated verses and the great Quran﴾; scholars differed concerning the interpretation of these seven verses.

(1622) Abu Bakr Ahmad ibn 'Abdus Al-Muzakki informed us, Abu Bakr Muhammad ibn Al-Mu'ammil ibn Al-Hasan informed us, Al-Fadl ibn Muhammad ibn Al-Musayyab narrated to us, Khalaf ibn Hisham narrated to us, Abd Al-Wahhab narrated to us on the authority of Abu Mas'ud, from Abu Nadrah, from a man among Abd Al-Qays called Jabir or Juwaybir (Abu Mas'ud was not sure) that Umar ibn Al-Khattab (May Allah be pleased with him) commented on the seven often-repeated verses: It is Fatihat al-Kitab (i.e. Surat al-Fatihah)[1].

(1623) Abu Al-Qasim ibn Ali ibn Abd Al-Khalik informed us, Abu Bakr ibn Khanab informed us, Ismael ibn Ishaq narrated to us, 'Arim ibn Al-Fadl and Sulayman ibn Al-Harith narrated to us, Abu 'Awanah narrated to us on the authority of Ismael As-Suddi, from Abd Khayr that Ali ibn Abu Talib

(1) **(1622) The assessment of the reliability of the chain of transmitters:**
- It includes some having no Jarh or Ta'dil mentioned about them. Juwaybir is extremely weak.

The authentication of Hadith:
- It was stated by Al-Baghawi in (Ma'alim At-Tanzil) 4/390, ibn Katheer in (Tafsir Al-Qur'an Al-Adhim) 8/274, and Al-Alusi in (Ruh Al-Ma'ani) 14/78. Al-Bukhari narrated in his (Sahih) Prophetic Commentary on the Qur'an (Tafseer of the Prophet (PBUH)), Chapter: Surat al-Hijr (The Stone Valley) (4704) on the authority of Abu Hurayrah (May Allah be pleased with him) as Marfu' (raised): (The Um (substance) of the Qur'an is Umm Al-Kitab, it is the seven oft-repeated verses (Al-Mathaini) and is the Great Qur'an).

(May Allah be pleased with him) commented on the verse ﴿We have certainly granted you the seven often-repeated verses﴾ saying: It is Fatihat al-Kitab[1].

(1624) Muhammad ibn Ahmad ibn 'Abdus informed us, Muhammad ibn Al-Mu'ammil informed us, Al-Fadl ibn Muhammad informed us, Khalaf ibn Hisham narrated to us, Hammad narrated on the authority of Yahya ibn 'Atiq, from ibn Sirin that ibn Mas'ud (May Allah be pleased with him) said: The seven often-repeated verses refer to Fatihat al-Kitab and the great Qur'an is the rest of the Qur'an[2].

(1625) Transmitted on the authority of Khalaf, he said: Dawud Al-'Attar Al-Makki narrated to us on the authority of Abdullah ibn Uthman ibn Khuthaym, from Abd Ar-Rahman ibn Abu Labibah Al-Ta'ifi that he said: I came to Abu Hurayrah (May Allah be pleased with him) in the masjid and recited Fatihat al-Kitab before him. So Abu Hurayrah (May Allah be pleased with him) said: These are the seven often-repeated verses[3].

(1626) With the same chain of transmitters on the authority of Khalaf, Abd Al-Wahhab narrated on the authority of Saeed, from Qatadah, he commented on the words of Allah, Exalted is He: ﴿We have certainly granted you the seven often-repeated verses﴾, saying: It is Fatihat al-Kitab[4]. He said: And I heard Al-Kalbi say: It is the Mother of the Book.

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(1) **(1623) The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Hasan.

The authentication of Hadith:
- It was reported Al-Tabari in (Jami' Al-Bayan) 13/54 and was stated by ibn Abu Hatim in (Tafsir Al-Qur'an Al-Adhim) (12441).

(2) (1624) The assessment of the reliability of transmitters:
- It includes some having no Jarh or Ta'dil mentioned about them.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 13/55.

(3) **(1625) The assessment of the reliability of the chain of transmitters:**
- It includes some having no Jarh or Ta'dil mentioned about them.

(4) **(1626) The assessment of the reliability of the chain of transmitters:**
- It includes some having no Jarh or Ta'dil mentioned about them.

(1627) Abu Al-Husayn Al-Khabbazi informed us, Muhammad ibn Abdullah ibn Ya'qub narrated to us, Abu Yahya Al-Bazzaz narrated to us, Muhammad ibn Yahya narrated to us, Abd Al-Razzaq narrated to us on the authority of ibn Jurayj that 'Ata' commented on the words of Allah, Exalted is He: ﴿seven often-repeated verses﴾ saying: It is the epitome or basis of the Book and the seventh verse is ﴿In the Name of Allah—the Most Compassionate, Most Merciful﴾[1]. This also was the view of Al-Hasan, Abu Al-'Aliyah, Saeed ibn Jubayr, Ibrahim, ibn Abu Mulaykah, Abdullah ibn Ubayd ibn Umayr, Mujahid, Ad-Dahhak, Ar-Rabi' ibn Anas and Khalid Al-Hanafi, the judge of Merv. This is evidenced with:

(1628) What Abu Al-Hasan Abd Ar-Rahman ibn Ibrahim ibn Muhammad ibn Al-'Adl informed us of, he said: Abu Bakr Muhammad ibn Al-Husayn Al-Qattan informed us

(1629) Abu Bakr Al-'Abdusi informed us, Abu Bakr Al-Masarjisiyy informed us, Al-Fadl ibn Muhammad Al-Bayhaqiyy narrated to us, Khalaf ibn Hisham Al-Muqri' narrated to us, Muhammad ibn Hassan narrated to us on the authority of Al-Mu'afa ibn 'Imran from Abd Al-Hameed ibn Ja'far Al-Ansari, from Noah ibn Abu Bilal, from Abu Saeed Al-Maqbari that Abu Hurayrah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said: (﴿All praise is for Allah—Lord of all worlds﴾ is seven verses one of which is ﴿In the Name of Allah—the Most Compassionate, Most Merciful﴾. And it is the seven oft-repeated verses, the epitome or basis of the Qur'an, and Fatihat al-Kitab)[2].

(1630) Abu Muhammad Al-Makhladi informed us, Abu Bakr ibn Hamdoun ibn Khalid narrated to us, Ahmad ibn Muhammad ibn Al-Hanajir informed us, Yahya ibn Abu Bakr narrated to us, ibn Abu Dhi'b narrated to

(1) **(1627) The assessment of the reliability of the chain of transmitters:**
- It includes some that I did not find.

(2) (1628 – 1629) **The assessment of the reliability of the chain of transmitters:**
- It includes some who are majhool al-haal (whose situation is not precisely known but more than one person narrates from him). Abd Al-Hameed is saduq and probably yahim (sometimes made mistakes in narrating Hadith).

The authentication of Hadith:
- It was reported by Al-Bayhaqiyy in (As-Sunan Al-Kubra) 2/45.

us on the authority of Saeed Al-Maqbari, from Abu Hurayrah (May Allah be pleased with him) that the Prophet (PBUH) said: (﴿All praise is for Allah—Lord of all worlds﴾ is the seven oft-repeated verses)[1].

(1631) Abu Al-Abbas As-Sulayti informed us, Makki ibn ʻAbdan informed us, Abdullah ibn Hashim narrated to us, Yahya ibn Saeed narrated to us on the authority of Shu'bah, Khabeeb ibn Abd Ar-Rahman narrated to me on the authority of Hafs ibn ʻAsim, from Abu Saeed ibn Al-Mu'alla (May Allah be pleased with him) and Ubayy ibn Ka'b (May Allah be pleased with him), he said: While I was praying, the Messenger of Allah (PBUH) called me but I did not respond to him. When I finished praying, I came to him and he said: (What prevented you from answering me). I said: I was praying. The Messenger (PBUH) said: (Has not Allah, the Almighty and Sublime, said: ﴿O believers! Respond to Allah and His Messenger when he calls you to that which gives you life﴾ (Qur'an 8:24). Then he continued: I will teach you the greatest Surah in the Qur'an before you leave the masjid). took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Surah in the Qur'an. He (PBUH) said: (﴿All praise is for Allah—Lord of all worlds﴾ which is the seven oft-repeated verses and the Noble Qur'an which has been given to me)[2].

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(1) **(1630) The assessment of the reliability of the chain of transmitters:**
- It includes some that I did not find, but it is Sahih.

The authentication of Hadith:
- It was narrated by Al-Bukhari in (Sahih), Prophetic Commentary on the Qur'an (Tafseer of the Prophet (PBUH)), Chapter: The Statement of Allah "And indeed, We have bestowed upon you seven Al-Mathãni (i.e., seven repeatedly recited Verses i.e., Sürat AI-Fatiha) (4707), with the words: (The Um (substance) of the Qur'an is the seven oft-repeated verses (Al- Mathaini) and is the Great Qur'an).

(2) **(1631) The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat except Abu Al-Abbas that no Jarh or Ta'dil was mentioned about him.

The authentication of Hadith:
- It was reported by Al-Bukhari in Prophetic Commentary on the Qur'an (Tafseer of the Prophet (PBUH)), Chapter: What has been said about Fãtihat al-Kitab (i.e., the Opening of the Book) (4474), and Malik in a similar manner in (Al-Muwatta'), Prayer, Chapter: What has been said about Um Al-Qur'an (37).

(1632) Abu Amr (Ahmad ibn Ubayy Al-Furati, Abu Nasr Mansur ibn Muhammad narrated to us) Muhammad ibn Al-Fadl narrated to us, Ibrahim ibn Yusuf narrated to us, Ismael ibn Ja'far Al-Muqri' Al-Madani narrated to us on the authority of Al-'Ala' ibn Abd Ar-Rahman, from his father that Abu Hurayrah (May Allah be pleased with him) said: Ubayy ibn Ka'b (May Allah be pleased with him) recited before the Prophet (PBUH) the epitome or basis of the Qur'an so the Prophet (PBUH) said: (By the One in Whose Hand my soul is, Allah has not sent down in the Taurat (Torah), the Injeel (Gospel), the Zabur (Psalms) nor in the Qur'an a Surah like which. It is the seven oft-repeated verses and the Grand Qur'an that has been given to me)[1].

(1633) Abu Al-Husayn ibn Abu Ishaq Al-Muzakki informed us, Muhammad ibn Ya'qub Al-Ma'qali narrated to us, Muhammad ibn Ishaq Al-Saghani narrated to us, Hajjaj narrated to us, ibn Jurayj said: My father informed me that Saeed ibn Jubayr informed him: As for ﴿We have certainly granted you the seven often-repeated verses﴾, it is the epitome or basis of the Qur'an. My father said: And Saeed ibn Jubayr recited before me: ﴿In the Name of Allah—the Most Compassionate, Most Merciful﴾ (i.e. Surat Al-Fatihah) till its end. Then he said: ﴿In the Name of Allah—the Most Compassionate, Most Merciful﴾ is the seventh verse. Saeed ibn Jubayr said to my father: And ibn Abbas (May Allah be pleased with both of them) recited it before me just as I have recited it to you, then he said: ﴿In the Name of Allah—the Most Compassionate, Most Merciful﴾ is the seventh verse. Ibn Abbas (May Allah be pleased with both of them) said: Allah, Exalted is He, kept it for you and did not show it to others before you[2].

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(1) **(1632) The assessment of the reliability of the chain of transmitters:**
- It includes Abu Abdullah Al-Balkhi who is weak, and some having no Jarh or Ta'dil mentioned about them.

The authentication of Hadith:
- It was reported by Malik in (Al-Muwatta') and Al-Tabari in (Jami' Al-Bayan) 14/58.

(2) **(1633) The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat.

The authentication of Hadith:
- It was related by Ash-Shafi'i in his (Musnad) 1/36, Al-Tabari in (Jami' Al-Bayan) 14/56- 57 and Al-Hakim in (Al-Mustadrak) 1/736 (2020) and he graded it Sahih.

Thus, these versions of tradition denoted that (the seven oft-repeated verses) are known to be Fatihat al-Kitab, and that Allah, Exalted is He, favored His Messenger (PBUH) with this Surah as He favored him with all Qur'an. He made this Surah in a position and all Qur'an in a position which is an evident proof that prayer is not accepted without it.

(1634) This is supported with what we have been informed by Abu Al-Husayn Abd Ar-Rahman ibn Ibrahim ibn Muhammad (ibn Ibrahim), he said: Muhammad ibn Dawud ibn Sulayman reported to me that Muhammad ibn Ali ibn Ismael As-Sukkari Al-Marwazi narrated to them: Ahmad ibn Sayyar narrated to us, Muhammad ibn Khallad Al-Iskandarani narrated to us: Ashhab ibn Abd Al-'Azeez narrated to us, Sufyan narrated to us on the authority of Az-Zuhri, from Mahmoud ibn Ar-Rabi', from 'Ubadah ibn As-Samit (May Allah be pleased with them), he said: The Messenger of Allah (PBUH) said: (Fatihat al-Kitab has been placed on a par with the entire Qur'an and the entire Qur'an has been placed on a par with it)[1].

Scholars differed about the reason for naming the verses of this Surah (oft-repeated). Ibn Abbas, Al-Hasan, Qatadah and Ar-Rabi' said: It is so called because it is recited in every rak'ah in prayer. Some said: It is called (oft-repeated) because it is divided into two sections between Allah, Exalted is He, and a servant.

(1635) This is denoted by what we have been informed by Abu Bakr Ahmad ibn 'Abdus Al-Hiyari, he said: (Abu Hatim) Makki ibn Abdan At-Tamimi informed us, Abd Ar-Rahman ibn Bishr narrated to us, Abd Al-Razzaq narrated to us, ibn Jurayj narrated to us.

(1636) Abu Al-Hasan ibn Abu Al-Fadl, the jurist, informed us, Makki ibn Abdan narrated to us, Muhammad ibn Yahya narrated to us: among what

(1) **(1634) The assessment of the reliability of the chain of transmitters:**
- It includes Muhammad ibn Ali, having no Jarh or Ta'dil mentioned about him.

The authentication of Hadith:
- I searched the Hadith in (Tuhfat Al-Ashraf) by Al-Mizzi in the narration of Mahmoud ibn Ar-Rabi', from 'Ubadah ibn As-Samit (May Allah be pleased with him) and I did not find it. See (Ad-Durr Al-Manthur) by As-Suyuti 1/25.

I read to ibn Nafi' and he said: Mutarrif narrated to me on the authority of Malik, both narrated on the authority of Al-Ala' ibn Abd Ar-Rahman, from Abu As-Sa'ib, the freed slave of Hisham ibn Zahrah, that he informed him that he heard Abu Hurayrah (May Allah be pleased with him) say: The Messenger of Allah (PBUH) said: (Whoever prays a prayer without reciting the Mother of the Book (Surat Al-Fatihah) in it, his prayer is aborted, it is aborted, it is aborted, incomplete). Abu As-Sa'ib said to Abu Hurayrah: Sometimes I pray behind the Imam, what shall I do? Abu Hurayrah pulled my forearm and said: O Persian, recite it to yourself, for I heard the Messenger of Allah (PBUH) say: Allah, the Almighty and Sublime, says: (I have divided the prayer into two halves between me and my slave. One half of it is for Me and one half of it is for My slave, and My slave will have what he asks. The Messenger of Allah (PBUH) said: "Recite". The slave says: ﴿All praise is for Allah—Lord of all worlds﴾. Allah the Almighty and Sublime, says: My slave has praised Me. The slave says: ﴿the Most Compassionate, Most Merciful﴾. Allah says: My slave has spoken well of Me. The slave says: ﴿Master of the Day of the Judgment﴾. Allah says: My slave has glorified Me. The slave says: ﴿You alone we worship and You alone we ask for help﴾. Allah says: This verse is between Me and My slave, and for My slave is what he asks. The slave says: ﴿Guide us along the straight Path, the Path of those You have blessed, not those You are displeased with, or those who are astray﴾. Allah, the Almighty and Sublime, says: This is for My slave, and for my slave is what he asks)[1]. It is said: It is called (oft-repeated) because it is divided into two halves; one half is a praise and the other is a supplication. One half is the right of Lordship and the other half is the right of servitude. It was also said: It is so called because the angels of the

(1) (1635 – 1636) **The assessment of the reliability of the chain of transmitters:**
- It includes two sheikhs of the compiler, that no Jarh or Ta'dil was mentioned about, but the Hadith is Sahih.

The authentication of Hadith:
- It was reported by Malik in (Al-Muwatta'), Prayer, Chapter: Reciting behind the imam (39) and in a similar manner by Muslim in his (Sahih), in the Book of Prayers, Chapter: It Is Obligatory to Recite Al-Fatihah in Every Rak'ah (395).

heaven recite it during performing prayers as well as the people of the earth do. It was said: It is so called because its letters and words are reduplicated like ﴿the Most Compassionate, Most Merciful﴾, ﴿You ˹alone˺ we worship and You ˹alone˺ we ask for help﴾. Al-Husayn ibn Al-Fadl and others said: It is so called because it has been revealed twice, each time with seventy thousand angels. One time at Makkah, among the first revealed verses of the Qur'an, and the other time at Madinah; the reason for which was that seven caravans came from Bosra and Adhri'at for the Jewish of the tribe of Qurayzah and Nadir on the same day, which were full of clothing, fragrances and jewels. So the Muslims said: If this wealth were for us, we would be strengthened with it and spend it in the cause of Allah, Exalted is He, so Allah revealed this Surah and said: We have given you seven verses better than those caravans. This interpretation is evidenced with the subsequent words of Allah, the Almighty and Sublime: ﴿Do not let your eyes crave﴾. It is so called because it starts with praise (Hamd), which was the first word uttered by Adam (PBUH) when he sneezed and it is the last word that will be uttered by the people of the Paradise from among Adam's offspring. Allah, Exalted is He, says: ﴿and their closing prayer will be, ﴿All praise is for Allah—Lord of all worlds!﴾ (Qur'an 10: 10).

It was so called because Allah, Exalted is He, withheld it for this nation only. We related about the narration of Saeed ibn Jubayr on the authority of ibn Abbas (May Allah be pleased with both of them) and Abu Zayd Al-Balkhi said concerning the reason for naming this Surah as such: because it prevents the people of calling to worship Allah from disobedience. Allah, the Almighty and Sublime, says: ﴿Indeed, they enfold ˹what is in˺ their hearts﴾ (Qur'an 11:5). It was also said that it is so called because its beginning is a praise for Allah, the Almighty and Sublime.

Some scholars said: The seven oft-repeated are the seven long surahs: Surat Al-Baqarah, Al Imran, An-Nisa', al-Ma'idah, Al-An'am, Al-A'raf, Al-Anfal and At-Taubah together. Some scholars said: The seventh Surah is Yunus, and most narrations stated that.

(1637) Master Abu Al-Hasan Ali ibn Muhammad ibn Al-Hasan Al-Khabbazi informed us, Abu Al-Hasan Dhafran ibn Al-Hasan Al-Daynori narrated to me, Abu Muhammad Abdullah ibn Wahb Al-Hafidh narrated to us, Muhammad ibn Ismael Al-Hisani narrated to us on the authority of Waki', from Sufyan, from Mansur, from Mujahid that ibn Abbas (May Allah be pleased with both of them) commented on the words of Allah, Exalted is He: ﴿We have certainly granted you the seven often-repeated verses﴾, he said: They are the seven long surahs[1].

(1638) Al-Khabbazi informed us, Dhafran narrated to us, Abd Ar-Rahman ibn Abu Hatim Al-Razi and Abdullah ibn Wahb Al-Hafidh narrated to us, Ahmad ibn Yahya ibn Saeed Al-Qattan narrated to us, Abu Ahmad Az-Zubayri narrated to us on the authority of Sufyan, from Abdullah ibn Uthman ibn Khuthaym, from Saeed ibn Jubayr that ibn Abbas (May Allah be pleased with both of them) commented on the words of Allah, Exalted is He: ﴿We have certainly granted you the seven often-repeated verses﴾, he said: They are the seven long surahs[2].

This was the same view of ibn Umar (May Allah be pleased with both of them) and the narration of Abu Bishr, Ja'far ibn Abu Al-Mughirah and Muslim Al-Bateen on the authority of Saeed ibn Jubayr, and the narration of Layth and ibn Abu Najeeh on the authority of Mujahid, and the narration of Ubayd ibn Sulayman on the authority of Ad-Dahhak. This was denoted by:

(1639) what we have been informed by Abu Muhammad (Al-Hasan ibn Ahmad ibn Muhammad ibn Al-Hasan ibn Ali ibn Makhlad) Al-Makhladi dictating in Sha'ban 384 AH, (Abu Bakr Muhammad) ibn Hamdoun ibn

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(1) **(1637) The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat except ibn Dhafran that no Jarh or Ta'dil was mentioned about him.

The authentication of Hadith:
- It was narrated by Al-Tabari in (Jami' Al-Bayan) 14/52.

(2) **(1638) The assessment of the reliability of the chain of transmitters:**
- All its transmitters are thiqat, except ibn Dhafran that no Jarh or Ta'dil was mentioned about him.

The authentication of Hadith:
- It was reported by Al-Tabari in (Jami' Al-Bayan) 14/52.

Khalid and Abdullah ibn Muhammad ibn Muslim informed us, Hilal ibn Al-'Ala' narrated to us, Hajjaj ibn Muhammad narrated to us on the authority of Ayyub ibn 'Utbah, from Yahya ibn Abu Katheer, from Shaddad ibn Abdullah, from Abu Asma' Ar-Rahbi that Thawban (May Allah be pleased with him) said that the Messenger of Allah (PBUH) said: (Allah granted me the seven long surahs instead of the Torah, al-Mi'een (the surahs containing one hundred verses) instead of Injeel, the oft-repeated verses instead of Zabur and my Lord favored me with al-Mufassal (short surahs))[1]. (Note: This Hadith is weak.)

(1640) Al-Khabbazi informed us, Dhafran narrated to us, ibn Wahb narrated to us, Muhammad ibn Humayd Al-Razi narrated to us, Jarir ibn Abd Al-Hameed narrated to us on the authority of Al-'Amash, from Muslim Al-Bateen, from Saeed ibn Jubayr that ibn Abbas (May Allah be pleased with both of them) said: The Messenger of Allah (PBUH) was granted the seven long surahs and Musa (PBUH) was granted six ones but when he threw down the tablets, two of which were lifted and four remained[2].

(1641) Abu Muhammad Ar-Rumi informed us, Abu Al-Abbas As-Sarraj informed us, Qutaybah ibn Saeed narrated to us.

(1642) And Al-Khabbazi informed us, Al-Shadha'i narrated to us, ibn Al-Munadi narrated to us, Al-Firyabi narrated to us, Qutaybah narrated to us, Abd Al-'Azeez ibn Muhammad Ad-Darawardi narrated to us on the authority of Amr ibn Abu Amr, from Habeeb ibn Hind, from 'Urwah ibn Az-Zubayr, from 'Aishah (May Allah be pleased with them) that the Prophet (PBUH) said: (Whoever abides by the seven long surahs is a rabbi)[3].

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(1) **(1639) The assessment of the reliability of the chain of transmitters:**
- This Hadith is weak; for it includes Ayyub ibn 'Utbah who is weak.
The authentication of Hadith:
- It was stated by Al-Baghawi in (Ma'alim At-Tanzil) 4/391.

(2) (1640) It was reported by An-Nasa'i 1/146, At-Tahawi in (Al-Mushakal) (2/79) and Al-Hakim in (Al-Mustadrak) 2/355 and he graded it Sahih.

(3) (1641 – 1642) **The assessment of the reliability of the chain of transmitters:**
- The Hadith through the second route – that of Al-Bukhari – is Sahih and its grade is not less than Hasan. I wish I knew how ibn Al-Jawzi regarded it as Mu'allal for Amr

Ibn Abbas (May Allah be pleased with both of them) said: Indeed, the seven long surahs are called the oft-repeated because obligatory things, limits, parables, news and lessons are reduplicated therein. Tawus and Abu Malik said: The whole Qur'an is oft-repeated, and it was the narration of Al-'Awfi on the authority of ibn Abbas (May Allah be pleased with both of them), he said: Did not you hear the words of Allah, the Almighty and Sublime: ﴿⌜It is⌝ Allah ⌜Who⌝ has sent down the best message—a Book of perfect consistency and repeated lessons﴾ (Qur'an 39:23). He added: The Qur'an is called (Mathani): oft-repeated; because news and narrations are reduplicated therein.

Attab ibn Bashir related on the authority of Khaseef that Ziyad ibn Abu Maryam commented on the words of Allah, Exalted is He: ﴿We have certainly granted you the seven often-repeated verses﴾, saying: I granted you seven portions which are seven meanings in the Qur'an: command, forbid, give glad tidings, warn, present examples, count graces and recite the news of the Qur'an.

Allah, the Almighty and Sublime, says: (Qur'an 15:88) ﴿Do not let your eyes crave the ⌜fleeting⌝ pleasures We have provided for some of the disbelievers﴾; O Muhammad, do not desire for their pleasures. Allah forbid His Messenger (PBUH) to desire for the worldly life. ﴿nor grieve for them and lower your wing to the believers﴾; and be kind toward them. The two wings of a descendant of Adam are his two sides. Likewise, is the verse of Allah, Exalted is He: ﴿And put your hand under your armpit﴾ (Qur'an 20:22); it means your side.

Allah, the Almighty and Sublime, says: (Qur'an 15:89) "And say, ﴿I am truly sent with a clear warning﴾".

(Qur'an 15:90) ﴿⌜a warning⌝ similar to what We sent to those who divided ⌜the Scriptures⌝﴾.

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ibn Abu Amr. Adh-dhahabi followed ibn Al-Jawzi in (Talkhis Kitab Al-'Ilal) (P.40) and he said: He is not regarded as weak nor is he so. He said in (Mizan Al-I'tidal) 2/497 (4572): Abdullah ibn Muhammad ibn Ibrahim Al-Marwazi narrated from Sulayman ibn Ma'bad Al-Sinji with a narration whose matn (text) is false: (Whoever abides by seven surahs is a rabbi), but Al-tha'labi stated it with two routes that do not include Abdullah Al-Marwazi or ibn Ma'bad Al-Sinji.

Al-Farra' said: It implies: I warn you of a torment like the one occurred to the separators, regarding which scholars differed.

(1643) Abd Al-Khalik ibn Ali informed us, Abu Ahmad Muhammad ibn Muhammad informed us, ibn Zughbah Ahmad ibn Muhammad ibn Hammad narrated to us, Yusuf ibn Adiyy narrated to us, Hafs ibn Ghiyath narrated to us on the authority of Al-A'mash that Abu Dhubyan said: I heard ibn Abbas (May Allah be pleased with both of them) comment on the verse: ﴿ ⌜a warning⌝ similar to what We sent to those who divided ⌜the Scriptures⌝ ﴾, saying: They are the Jewish and the Christians. ﴿who ⌜now⌝ accept parts of the Quran, rejecting others﴾; they believe in parts of the Qur'an and disbelieved in others[1].

'Ikrimah said: They were so called because they used to ridicule; some of them said: This Surah is for me and others said: This Surah is for me and others said: This surah is for me. One of them said: Surat Al-Baqarah is for me and Surat Al 'Imran is for me.

Mujahid said: They were the Jewish and the Christians who divided their Book, separated and banished it.

Muqatil said: They were sixteen men sent by Al-Waleed ibn Al-Mughirah during the days of the season of Pilgrimage (Hajj) and they shared the ways of Makkah and they sit at their gates. If the Pilgrims came, a party of them would say: Do not be allured by the one who appears among us claiming prophethood for he is mad (and another faction on another way said that he was a priest, a faction said: he was a soothsayer and a faction said: he was a

(1) **(1643) The assessment of the reliability of the chain of transmitters:**
- Its transmitters are thiqat, except Ahmad ibn Muhammad ibn Hammad, who is saduq, and the Hadith is Sahih.

The authentication of Hadith:
- It was reported by Al-Bukhari in Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), Chapter: The Statement of Allah "Who have made the Qur'an into parts (i.e., believed in one part and disbelieved in the other) (4706). "As We have sent down (the Scripture) on those who are divided (Jews and Christians)." (15.90), he said: They believed in part of it and disbelieved in the other, (and they) are the Jews and the Christians.

poet). Al-Waleed was sitting at the gate of the masjid, being appointed as a ruler. If he was asked about the Messenger of Allah (PBUH), he would say: Those told the truth; referring to the separators.

Muqatil ibn Hayyan said: They are people who divided the Qur'an; some of them said: It is magic. Others said: It is causerie. Others said: It is falsehood. Others said: It is poetry. Others said: It is legends of the former people. Ibn Zayd said: They were the ones who took a mutual oath that they would kill Salih (PBUH), and he recited the verse of Allah, the Almighty and Sublime: ﴿And there were in the city nine ˹elite˺ men who spread corruption in the land, never doing what is right. They vowed, ﴿Let us swear by Allah…﴾ (Qur'an 27:49).

Allah, the Almighty and Sublime, says: (Qur'an 15:91) ﴿who ˹now˺ accept parts of the Quran, rejecting others﴾; it means they denied the Book of Allah, His Prophet and His decree.

Allah, the Almighty and Sublime, says: (Qur'an 15:92) ﴿So by your Lord! We will certainly question them all﴾; this is on the Doomsday.

﴿about what they used to do﴾; their deeds in the worldly life.

Anas (May Allah be pleased with him) related on the authority of the Prophet (PBUH) regarding this verse, saying: They will be asked about there is no deity but Allah. Abdullah (May Allah be pleased with him) said: Allah will talk to each one of you solely on the Doomsday. He will say: O Adam's descendant, what has deceived you concerning Me? Adam's descendant, what did you do with what you learned? Adam's descendant, what did you answer the messengers?

The heretical objected this verse and the verse of Allah, Exalted is He: ﴿On that Day there will be no need for any human or jinn to be asked about their sins﴾ (Qur'an 55:39). They said that both verses are contradictory. The refutation to them is what was related on the authority of Ali ibn Talhah that ibn Abbas (May Allah be pleased with both of them). He recited the words of Allah, the Almighty and Sublime: ﴿We will certainly question them all. about what they used to do﴾. Then he recited: ﴿On that Day there will be no need for any human or jinn to be asked about their sins﴾. He then commented: Allah will not ask them: Have

you done so and so; for He knows better than them, but He will ask them: Why have you done so and so? This view was approved by Qurtub and he said: The question is two-sided: inquiry question and rhetorical question and rebuke. His words: ﴿On that Day there will be no need for any human or jinn to be asked about their sins﴾ mean inquiry because He knew them before creating them. His words: ﴿We will certainly question them all﴾ are rhetorical and reproaching; to show them the reason for punishing them. ʻIkrimah said: I asked my master Abdullah ibn Abbas (May Allah be pleased with both of them) about the two verses, so he said: Indeed, the Doomsday is a long day when there are many stations on the Doomsday, they will be asked in some stations other than others. This is like two other verses: ﴿On that Day they will not ˹be in a position to˺ speak﴾ (Qur'an 77:35) and ﴿Then on the Day of Judgment you will ˹all settle your˺ dispute before your Lord﴾. Some interpret the verse ﴿On that Day there will be no need for any human or jinn to be asked about their sins﴾ saying: a sinner will not be asked for his sin if he has been compelled to do it. As for the verse ﴿We will certainly question them all﴾, it was interpreted: this will occur if they have been having a choice. In addition, it was interpreted: a sinner will not be asked for his sin if he has committed it during minority, sanity or sleeping.

This is confirmed with the saying of the Prophet (PBUH)**: (There are three persons whose actions are not recorded)**. The words of Allah, Exalted is He: ﴿We will certainly question them all﴾ are interpreted as: They will be questioned if their deed has been in cases other than these. It was said: a sinner will not be asked for his sin if he has committed it while being a disbeliever. His words: ﴿We will certainly question them﴾ refer to the believers, which is evidenced with the words of Allah, the Almighty and Sublime: ﴿Tell the disbelievers that if they desist, their past will be forgiven﴾ (Qur'an 8:38) and the words of the Prophet (PBUH): **(Islam destroys that which came before it).**

Allah, the Almighty and Sublime, says: (Qur'an 15:94) ﴿So proclaim﴾; ibn Abbas (May Allah be pleased with both of them) said: It means: Declare. Al-Walibi said: It means: Conclude it. ʻAtiyyah said: It means: Do as you are commanded.

Ad-Dahhak said: It means: Inform. Al-Akhfash said: It means: Separate. Mu'arrij said: It means: Judge. Sibawayh said: It means: Decree. ﴿what you have been commanded﴾; it means: Implement Our command. The Messenger of Allah (PBUH) was commanded in this verse to proclaim the call to worship Allah.

Musa related on the authority of Ubaydah that his father Abdullah ibn Ubaydah said: The Prophet (PBUH) was still concealing his call till the verse ﴿So proclaim what you have been commanded﴾ has been revealed. So he proclaimed it along with his companions. Mujahid said: It means reciting the Qur'an loudly in prayer.

﴿and turn away from the polytheists﴾; it is abrogated by the verse of fighting.

Allah, the Almighty and Sublime, says: (Qur'an 15:95) ﴿Surely We will be sufficient for you against the mockers﴾; Allah, Sublime is His praise, says to His Prophet (PBUH): Proclaim Allah's command and fear nothing but Allah, for Allah is will suffice you against whoever harms or shows hostility to you just as He suffices you against the scoffers who are from the tribe of Quraysh and their chiefs are five persons: Al-Waleed ibn Al-Mughirah ibn Abdullah ibn Amr ibn Makhzoum – who was their head – and Al-'Aas ibn Wa'il ibn Hisham ibn Saeed ibn Sa'd (ibn Sahm As-Sahmi), Al-Aswad ibn Al-Muttalib ibn Al-Harith ibn Abd Al-Uzza Abu Zam'ah – The Messenger of Allah (PBUH) had prayed against him saying: O Allah, take his sight and make him bereft of his son – and Al-Aswad ibn Abd Yaghuth ibn Wahb ibn Abd Manaf ibn Zahrah and Al-Harith ibn Qays ibn Al-Talatil. Gabriel came to Muhammad (PBUH) while these mockers were circumambulating the Ka'bah. Gabriel (PBUH) stood up and the Prophet (PBUH) at his side while Al-Waleed ibn Al-Mughirah passed by him. So Gabriel (PBUH) asked: O Muhammad, how do you think about this one? He said: (What an evil servant is he). Gabriel said: You are defended and he gestured towards Al-Waleed's leg. He later passed by a man from the tribe of Khuza'ah who was mounting feathers on an arrow for him, but the arrow struck his fingertips. He did not remove it out of being arrogant. So it severed him and he died.

Al-'Aas ibn Wa'il passed by Muhammad (PBUH). So Gabriel (PBUH) asked: O Muhammad, how do you think about this one? He said: (What an evil servant is he). So Gabriel (PBUH) gestured to his sole. Then Al-'Aas went out and a thorn pricked him and he died. Al-Aswad ibn Abd Al-Muttalib passed by Muhammad (PBUH). So Gabriel (PBUH) asked: O Muhammad, how do you think about this one? He said: (He is an evil servant). So Gabriel (PBUH) gestured to his eyes, then he became blind. Ibn Abbas (May Allah be pleased with both of them) said: And Gabriel (PBUH) threw a green leaf into his face and he became blind. He hit the wall by his head till he died. Al-Kalbi said: He died while saying: Muhammad's Lord killed me. Al-Aswad ibn Abd Yaghuth passed by Muhammad (PBUH). So Gabriel (PBUH) asked: What do you think about this? Muhammad (PBUH) said: (What an evil servant is he though he is my maternal uncle). So Gabriel (PBUH) said: You are defended and he gestured to Al-Aswad's stomach so he suffered from ascites and died. Al-Harith ibn Qays passed by Muhammad (PBUH), so Gabriel (PBUH) asked him: O Muhammad, what do you think about this one? Muhammad (PBUH) said: He is an evil servant. So Gabriel (PBUH) gestured to his head and Allah, Exalted is He, killed him with pyoblenna.

Ibn Abbas (May Allah be pleased with both of them) said: He ate a salty fish and got thirsty so he still drank water till his belly swelled and he died. That is His verse, Exalted is He: ﴿Surely We will be sufficient for you against the mockers﴾; meaning the mockers at you and the Qur'an.

(Qur'an 15:96) ﴿who set up ˹other˺ gods with Allah. They will soon come to know﴾; this is a warning for them.

Allah, the Almighty and Sublime, says: (Qur'an 15:97) ﴿We certainly know that your heart is truly distressed by what they say﴾.

(Qur'an 15:98) ﴿So glorify the praises of your Lord﴾; ibn Abbas (May Allah be pleased with both of them) said: It means: So pray responding to Allah's command. ﴿and be one of those who ˹always˺ prostrate﴾; it means: and be humble. Ad-Dahhak said: ﴿glorify the praises of your Lord﴾ means:

Say Glorified is Allah and praised is He (Subḥānallāhi wa biḥamdihi). ﴿and be one of those who ˹always˺ prostrate﴾; it means: those who pray. It was related that the Messenger of Allah (PBUH) used to resort to prayer at times of sorrow and difficulty.

(Qur'an 15:99) ﴿and worship your Lord until the inevitable comes to you﴾; it means till death, and it is implied the death that is certain. It was related by Yunus ibn Yazeed on the authority of Shihab that Kharijah ibn Zayd ibn Thabit informed him that Umm Al-'Ala' (May Allah be pleased with her) – a woman from Al-Ansar who gave the pledge of allegiance to the Messenger of Allah (PBUH) – informed him: Al-Mihajireen (The emigrants) were distributed amongst us by drawing lots and we got in our share Uthman ibn Madh'oun (May Allah be pleased with him). We hosted him in our house, then he suffered from a disease which proved fatal. When he died, was given a bath and shrouded in his garments, the Messenger of Allah (PBUH) came, I said: May Allah have mercy upon you, O Abu As-Sa'ib, I testify that Allah has honored you. The Prophet (PBUH) said: (How do you know that Allah has honored him?). I replied: O Messenger of Allah! Let my father be sacrificed for you! On whom else shall Allah bestow His honor? The Prophet (PBUH) said: (No doubt, death came to him. By Allah, I too wish him good). When this verse was revealed, the Prophet (PBUH) said: (It has not been revealed to me to gather wealth and be a merchant, but it has been revealed to me: ﴿So glorify the praises of your Lord and be one of those who ˹always˺ prostrate. and worship your Lord until the inevitable comes to you﴾.